Vol. XXVII FEBRUARY, 1914 No. 2

Of the Church · By the Church · For the Church

Luther League Review

The Official Organ of the Luther League of America

ABRAHAM LINCOLN.
Born February 12, 1809.

THE BADGE OF ROYALTY

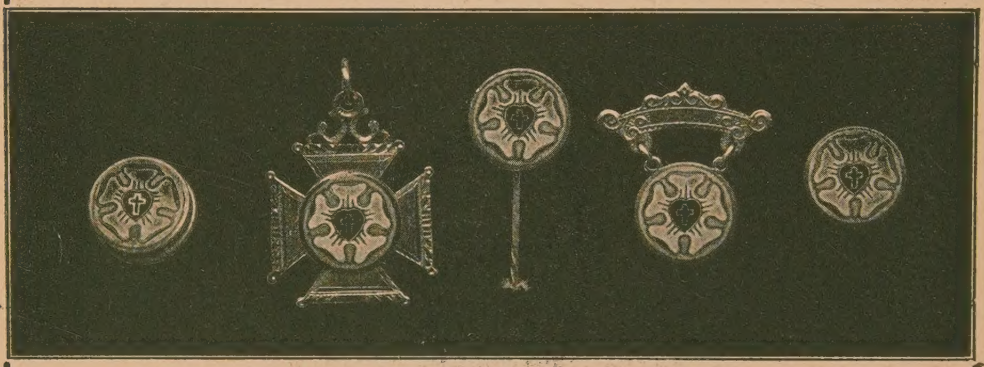
Men are proud to wear badges that identify them with kings.

To have a "decoration" bestowed by a monarch is to hold a great prize.

But kings get their power through inheritance—how much more honorable is it to *win* power by strength of character.

Martin Luther was born a peasant, but he has exerted greater power than any king the world has ever seen.

Wear his badge and read the secret of his power in the description he wrote of that emblem.



Button. Watch Charm. Stick Pin. Pin with Hanger. Pin Clasp.

THE ABOVE ARE EXACT SIZES AND STYLES OF BADGES

It is furnished in different styles at the following prices: Button Stick Pin, or Clasp Pin, Solid Gold, $1.00; Rolled Gold, 50 cents; Gilt, 25 cents. Clasp Pin Hanger, 50 cents extra.

Watch Charm, with Emblem on both sides, Solid Gold, $5.00; Rolled Gold, $2.50.

Discounts: 1 dozen lots, 10 per cent.; 2 dozen lots, 15 per cent. 50 or more, 25 per cent.

ADDRESS ALL ORDERS TO

LUTHER LEAGUE REVIEW
POST OFFICE BOX 876 ❧ NEW YORK

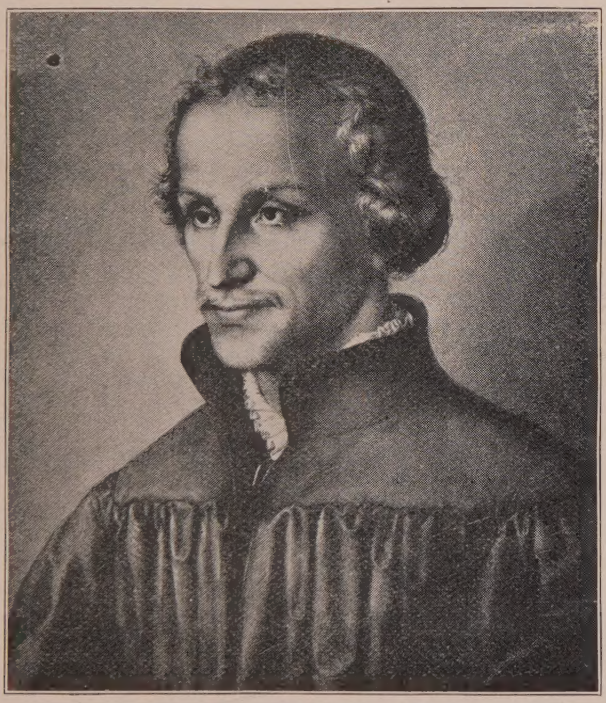
Of the Church - By the Church - For the Church

Luther League Review

Philip Melanchthon

THE life of Philip Melanchthon, a distinguished servant of God, deserves to be better known than it actually is. In the great work of the Reformation of the sixteenth century, he stood second to none except Luther alone. Nevertheless many intelligent Christians know comparatively little about him.

Apart from his share in the history of the Reformation, he claims consideration on the side of classical education. As an educator his influence won for him the well-known title of "Preceptor of Germanæ." His reputation for scholarship was not confined to his native land. The historian Hallam says of him that he became "far above all others, the founder of general learning throughout Europe."



PHILIP MELANCHTHON.
Born February 16, 1497. Died April 19, 1560.

No one more than Luther appreciated the services of Melanchthon to the cause of the Reformation. It is to Luther's credit. He uniformly treated Melanchthon with consideration.

Philip Melanchthon was born February 16, 1497, in the little town of Bretten, in the Grand Duchy of Baden. His father was George

Schwarzerd and his mother's name was Barbara. His mother was the daughter of John Reuter, mayor of Bretten.

Melanchthon spent about two years in the school of Pforzheim. At the age of thirteen he was far enough advanced to enter the University of Heidelberg. While attending the university he devoted himself to the study of the classics. His attainments in the Greek language procured for him great respect, both from the students and the professors. One of the latter, who was himself ignorant of Greek, came across a knotty question one day whose solution required a knowledge of that language. He asked in his dilemma, "Where will I find a Grecian?" The whole class cried out "Melanchthon! Melanchthon!" It is a notable fact that on June 10, 1511, he received his degree of Bachelor of Arts, and soon after he applied for his Master's degree, but he was refused because although he had the required qualifications, it was said "he was still too young and of too childish appearance to have this degree conferred upon him." For this reason and because of climatic conditions, in the fall of 1512 he went to the University of Tuebingen. In 1514 he finished his philosophical course, and he obtained the Master's degree.

He became a professor in the University of Wittenberg. This call gave him the opportunity of identifying himself with the movement to free mankind from the corruption, ignorance, and thraldom of papal misrule. This call came to him through Reuchlin, to whom the Elector of Saxony had applied for a competent professor of Greek and Hebrew. Reuchlin said in recommending him for the position, "I know of no one among the Germans who excels him except Erasmus of Rotterdam and he is a Hollander. The University of Tuebingen scarcely realized the great loss which it sustained by his removal.

With the coming of Melanchthon a new era of prosperity dawned upon Wittenberg. The new method of teaching which he introduced, the charm which his pleasing address and elegant culture threw over every field of research, the attention he bestowed upon classics, and the habits of clear, well ordered thinking which he inculcated filled the students with an enthusiasm and desire for study, which can be appreciated only when we bear in mind the dry, diffuse and barren methods pursued by the scholastics, and which had prevailed so long. The number of his auditors increased until they reached one thousand and two thousand or more students.

Melanchthon married Catherine Krapp, a daughter of the burgomaster of Wittenberg. The union was a happy one. His wife turned out to be a woman after his own heart. She was pious, gentle, decorous, and a kind, considerate helpmeet. She united in her person the very virtues in which Melanchthon most delighted.

The first few months of his wedded life were not without their trials. His financial condition was anything but prosperous. The fare in Melanchthon house was, however, very small and sometimes even meagre. But, as the days rolled on he and his wife accommodated themselves to their circumstances. Luther, who received no salary at all and still lived in his monk cell, frequently called on them and shared their frugal meal.

Melanchthon was tainted with some of the superstitions of the age. The prediction made of him by an astrologer in his infancy that he would be shipwrecked on the Baltic Sea, recurred to him when in 1557 the Elector decided to pay a visit to his father-in-law, the King of Denmark, and desired Melanchthon to go with him. Melanchthon feared the prediction of his infancy when he heard of it, but was much relieved when he learned that instead of accompanying the Elector he was to go to Worms, there to participate in a religious colloquy. The theologians at Worms were filled with joy at the coming of Melanchthon. Melanchthon had little to do in Worms after the suspension of the conference. He, therefore, accepted an invitation from the Elector Otto Henry to go to Heidelberg to assist in the reorganization of that university. While staying in that city he received a visit from his brother George and his friend Camerarius. Their arrival gave him great joy, but this joy was short lived. Camerarius brought sorrowful news. On October 11, Melanchthon's wife had died. When he heard the sad tidings Melanchthon looked up to heaven and said, "Farewell, I shall soon follow thee." Walking with his friend through the Elector's garden he spoke of the dissensions which rent the Church at the time. This gave him much distress; but his thoughts recurred again and again to the loss of the beloved partner of his life who had gone from him. Nor could his sorrow be put aside.

The dissensions in the Protestant Church were growing greater and more formidable

every day. But for this the Reformation would have triumphed in many places where it thus failed. An effort was made to bring about peace. The agreement of the three Protestant Electors which they had in mind was an opinion drawn up on the subject by Melanchthon and known by the name of the "Recess of Frankfort." No sooner was this opinion made public than the stricter Lutherans began to attack it. Controversies followed. Melanchthon was much distressed by these troubles.

The death for which he had longed came at last, releasing him from his cares and worries, and introducing him into a world where he might enjoy that peace which was denied him here. Many of his best friends had preceded him to that better world. His soul longed for peace. For thirty years he had been engaged in controversies, either with the Roman Catholics, or the stricter Lutherans. A few weeks before he died he wrote to a friend at Nuremberg, "I am consumed by my longing for the heavenly Fatherland." At seven o'clock in the evening of April 19, 1560, he gently fell asleep in the Lord. In a double coffin of pewter and wood he was carried to the Protestant Church. A long funeral procession followed. Rev. Paul Eber preached the sermon. In the afternoon his body was carried to the Electoral Church, where it was placed beside that of Luther's, in its last resting place.

The brilliant intellectual gifts of Melanchthon received the unqualified commendation of all his contemporaries. Spiritually his life was marked by a deep and sincere piety. With all his kindness of heart and sincerity of purpose it is undeniable, however, that by his vacillating conduct and ambiguous phraseology, he gave unintentional occasion for many of the distractions which rent the Church after Luther's death. But his weakness and faults ought not to blind us to his virtues. Aside from his excessive moderation and too great love of peace, the character of Melanchthon is one of the most affectionate and amiable of which history affords us any example.

The Sunday School as a Training School

BY DOROTHA A. HOBE.

ALTHOUGH the modern Sunday School is not of Lutheran origin, it is conceded that Martin Luther is the father of modern religious education, for, ever since Luther, Church membership is not a mere formality but a systematic and thorough training in the truths of the Gospel.

It was not Luther's intention, nor the notion of any of the reformers, that catechetical instruction was to cease at the time of confirmation. The intention was the study of religion was to continue on through life and we, therefore, in the Lutheran Church, deal with four distinct, thorough and systematic training schools, which lead up to the ultimate goal for which every child is striving, namely, full and active membership in the Church. These four consecutive steps are home training, training in the Sunday School, catechetical instruction, the Luther League and, finally, activity in the Church itself.

The ideal form of religious instruction for the youth is in the home, for it is the instruction at mother's knee that makes or mars the character and tells in later life. If the home training were what it should be the responsibility of the Sunday School would be eliminated to a great extent. But in our day ideal home instruction has been woefully neglected, and a great burden has fallen upon the Sunday School.

One of the clearest of all parental duties is to teach the children the Word of God. They are to talk of God's works and ways when they sit down in the home—when they walk by the way—when they lie down and when they rise up. How many parents in this present day diligently train their children and their children's children in godly and upright living, and in the way of their soul's salvation?

There is nothing more beautiful on earth than to see a family gathered around the family altar, engaged in religious devotion. The mother teaching her lisping babe to pray is a picture the angels delight to see. But alas, how few such mothers there are.

It is a common occurrence to have children come to Sunday School who do not know a single prayer, and who never saw their father or mother pray. Is it any wonder, then, that the Sunday School finds it so difficult to accomplish its highest aims? Assuredly, the

Sunday School can in a way train the child in the way he should go, but the real, moral obligation lies upon the parents. When they neglect their God-given duty, sooner or later they will reap the fruits of their negligence.

The Sunday School is emphatically the Church's recognized method of fulfilling her mission to the young. The commission our Saviour gave was to teach all nations. The Sunday School is the Church fulfilling this mission, for it has been proven again and again that if the Church ceases to educate, she would cease to grow.

The Lutheran Church is the great teaching Church and the Lutheran Sunday School is not merely a children's church, but an institution for all the members of its congregation.

The Sunday School does not seek to change the child, but to develop it—to add to that which he already received at baptism and in the home, and build him up in Christian consciousness and Christian character.

The Lutheran Sunday School is to work in all its lower grades toward a definite goal—the preparation of the child for the best and most profitable use of the privileges of the pastor's catechetical class.

The fact bears repetition that active Church membership is the goal towards which the youth is striving, and confirmation is the gateway through which the child passes into the higher activity.

The custom of instructing those who are to be admitted to the Lord's Supper in the fundamental doctrines of the Christian religion is as old as the Lutheran Church itself. The catechetical instruction of the pastor is the most thorough and important religious instruction that the child will receive and it goes without saying that the better the child is prepared for receiving this instruction the more lasting good he will derive from it.

Now all along we have been dealing with the child who was brought to Christ by baptism, but who has not yet developed a Christian character, and in the entire work of the Sunday School we see its high aim in endeavoring to build up a Christian character for the work of the Master's kingdom here on earth and in the life to come. The Sunday School takes these precious stones in the rough and hews and polishes them until they shine forth in all the radiance of Christian character and godliness. Here is where the Luther League is an important element in the education of the youth, for it continues this building of Christian character and godliness to a riper and fuller knowledge of Christian living.

The problem of retaining the confirmed children in the Sunday School is a great one. It is one that has not yet been solved satisfactorily. The notion has crept in that when the children have been confirmed they have graduated from all teaching services in the Church and the result is they have dropped out of the school altogether.

How can we retain our confirmed young in the Church, and continue to properly train them for active Church work and membership responsibility?

At confirmation the youth is conscious that a change has taken place in his life, and it is so, for he has renewed at the altar of his God, with his own lips, the vows taken for him at baptism. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

The home training, the Sunday School, the catechetical instruction—all these have laid an admirable foundation for Christian activity, and with the tools the Luther League has at its command, what great things can be done in Christ's Church on earth!

Have you ever seen a foundation laid, and, owing to the lack of funds, material or labor, it has been allowed to crumble away? Several years ago the building of a beautiful church edifice was started and the foundation laid. And what a foundation it was! Large granite blocks that could stand years of storm and wind. But through lack of funds and, what is more important, an enterprising zeal on the part of the congregation, work stopped there. And today it stands, a mute attestation of the lack of Christian progress, whereas had that great foundation been builded upon, what a monument to modern Christianity the completed structure might have been.

So in these days when many are being added to the Church through the rite of confirmation, it is well to think of the manner in which God is building His temple and our part in it. How beautifully it grows, and how fittingly it is all joined together. This temple of God is being built throughout the universe. Wherever a soul by freewilled obedience catches the fire of God's spirit, it is set into the growing walls a living stone. And in their hard fight, tiresome drudgery, or in terrible temptations, the young confirmed catches the purpose of his being and gives himself to God, and so gives Him the chance to give Himself, his life,

a living stone, is taken up and set into the growing wall. Wherever souls are being tried and ripened, in whatever commonplace and homely ways, there God is hewing out the pillars for His temple. Oh! if the stone can only have some vision of the temple of which it is to be a part forever, what patience must fill it as it feels the blows of the hammer and knows that success for it is simply to let itself be wrought into what shape the Saviour wills.

We must keep the newly confirmed interested, and we must keep them busy. Yes, this calls for active workers and many of them, but it is an activity that requires special training and special building, and as the young confirmed are not yet able and prepared to take up activity in the Luther League, there is the necessity for an intermediate active training school in our work today, to continue the training begun at home, at the Sunday School and in the catechetical class; a stepping stone from the Sunday School into the Luther League—a stepping stone that broadens and expands the knowledge gained in the Sunday School—a stepping stone where the Architect may continue to build on the foundation of Christian character and living started in infancy.

Can we, Leaguers, afford to lose one of our newly confirmed? With the aid of the Junior League, let us thoroughly and systematically prepare our youth of today that when the Church of tomorrow calls upon them for active and consecrated service in the Master's kingdom they will have been so trained and drilled in the arts of Christian warfare and the building up of Christian character that they are ready and eager and entirely prepared.

Now is the appointed time—our golden opportunity.

Why I Attend Church

BY LEWIS LARSON.

THE Congressional Record is a very interesting document. It contains the proceedings of Congress. Often matter not arising in the midst of the deliberate debates of Congress appears in its columns.

Oklahoma has two representatives, the Hon. Scott Ferris and the Hon. Claude Weaver. Mr. Ferris is a lawyer. He is thirty-six years of age. His home town is Lawton. Mr. Weaver is forty-six years of age, a lawyer, and resident of Oklahoma City. He is a leader for Prohibitional Constitutional Amendment. He comes originally from Texas and the Texas University in Oklahoma City. In the House of Representatives on Friday, August 8, 1913, Mr. Ferris arose and addressed the Speaker. He said he had just read in an illustrated weekly an article by his colleague, Hon. Claude Weaver, which he considered well worthy of space in the Congressional Record. The article teems, he said, with brilliancy, pathos and a devotion to the Church of God. It deserves, he said, to be read and referred to in every Church and Sunday School in the United States. By unanimous consent this article was incorporated in the Congressional Record.

The article is as follows:

"It is sweet on a summer's morning, when the air is aquiver with the love songs of the birds and fragrant with the odor of roses blown, to hear the music of the church going bells, an invitation to the world-wearied to enter God's temple and find peace, because the instinct of worship is in the heart of man and the Church is the temple of the living God.

"I go to Church because I find peace there, that peace which DeQuincy described as a resting from human labors, a Sabbath of repose, a respite granted from the secret burdens of the heart, as if I stood at a distance and aloof from the uproar of life; as if the tumult and fever and strife were suspended; as if there brooded over me a dove-like and halcyon calm.

"I go to Church because I love the music that I hear there, the mighty roll of the great organ, mingled with the marvelous symphonies of that divine stringed instrument, the human voice, untwisting all the chains that tie the hidden soul of harmony.

"I go to Church because I delight to hear the teachings of the preacher, whose soul is dedicated to God, whose field is as wide as God's universe, whose theme is the destiny of man, and whose words are the oracles of Fate. Marvelous is the spell of the preacher to whom God has given genius and consecra-

tion and the power of illustration drawn from the old, sacred, immortal Book, and from the miracles of nature, no less revealed in the crimson-tipped flower turned up by the plowshare of Robert Burns upon the soil of Ayr than in the long reaches of the star-girt skies.

"I go to Church because 'the way is dark and I am far from home,' and because the Church is the polar star to light my pathway in the rayless night.

"I go to church because the Church ministers not ony to the spiritual but also to the material needs of life, and because it is there that the charities that soothe and heal and bless are scattered at one's feet like flowers.

"I go to Church because in that atmosphere vice and crime wither and die.

"I go to Church because I hear the teachings of the philosophy of Jesus the incomparable man; and if you say his teaching is philosophy and not religion and that he was a man and not a god, then the philosophy of that man has redeemed the world from savagery and blessed mankind with Christian civilization, and, to my mind, it is a thing worth while to hear.

"I go to Church because I find there consolation and hope; because I see there the dawn and not the sunset; and it is better for man, if the hope is baseless and the vision but an elusive phantom, to cherish a dream so glorious and beautiful than to be weighted down and crushed with the quarried mountains of a world without hope and without God."

Luther League of Rajahmundry, India

The following is a reproduction of the minutes as recorded by the secretary of the Boys' Luther League, Rajahmundry.

THE first session was Saturday evening. This was opened by a jolly (Association) football match between the Peddapur and Rajahmundry leagues. The result was a "draw." After the football match an illustrated lecture on "Canada" was given by our president. Rev. P. Paradesi interpreted the lecture.

The second session was a religious service. The president presided. The Scripture lesson was read by Mr. G. Samuel, who also offered prayer. The secretary read the annual report. Then Miss A. I. Schade, the representative of the Girls' Luther League, gave a very forceful address on "What Shall We Do During the New Year?" She spoke about giving each person a definite work to do in the new year. She earnestly advised us to be thankful to the Lord for what He has done for us in the past. We should at all times seek the help of the Lord before we do our work. Then work as hard as we can. We should sacrifice to God for what He has given us. In conclusion she read an appropriate and beautiful poem from a pamphlet. Mr. Devasayam, our organist, had prepared a composition for the occasion and rendered it very satisfactorily to the large audience.

As the next speaker, Rev. A. F. A Neudoerffer gave an euthusiastic address. He first gave reasons why we celebrate our anniversary. He then spoke about the important aim of the Luther League—to be active in God's work. He told us how to influence other societies and men. He applied three stories to illustrate his address. The offerings were taken and amounted to Rupees 4, Annas 2, and Pies 4½.

The third session was opened by singing a hymn. The Epistle lesson was read by the secretary. A quartet by the missionaries sang. Mr. M. Samuel read the Gospel and offered prayer. The Rev. O. V. Werner spoke about the sincerity with which the League worked during the past year. He urged continuation in ever increasing sincerity. He pointed out the blessings that would follow. A solo was sung by Miss Tatge. Mr. J. M. Franklin, the president of the Dowlaishwaram Luther League spoke on "Responsibilities and Opportunities." He clearly enumerated the responsibilities which drag on the lives of young men and the opportunities which we have to do good. Our inspiring services concluded as follows: Quartet, offerings, hymn, Lord's Prayer and benediction.

Though my time is too limited to permit much correspondence, I must nevertheless add but a word in behalf of the other Luther Leagues. Last fall I had the privilege of attending a regular meeting of the Peddapuram Luther League. The topic was "The Creed." One of the young men had prepared a paper

and treated the subject in a practical way. He gave an earnest address to the boys, with words which could best be spoken by "one of their own." The Rev. Mr. Schaefer spoke concerning the various creeds of our Church. The undersigned was privileged to bring fraternal greetings from Rajahmundry.

Being invited to the Reformation festival, under the auspices of the Dowlaishwaram Luther League, I attended with great pleasure. Pastor Paradesi was the principal speaker, invited for the occasion. The members of the League narrated the Reformation history in song, dialogues and recitations. Most of the missionaries were present. The congregation crowded the church. The general knowledge and the keen interest of the boys in the history was evident.

A few weeks ago the Girls' Luther League of Rajahmundry gave a farewell to the first class of Miss Schade's School (as it is generally known), who are about to enter upon the sterner duties of life. The Boys' Luther League was invited. It deserves mention that the girls do the work and not a single individual or the missionary.

The following items may be of interest:

The Girls' Luther League was organized on July 30, 1911. Its members are the four higher classes of Miss Schade's School. At present there is an enrollment of fifty members. Besides the opening and closing services there is a regular Bible lesson or talk. Verses, recitations, stories, songs, short talks, readings, etc., find place in the programs. The first Sunday of the month is Mission Sunday, with a program arranged accordingly. Offerings are taken and devoted to different phases of mission work. The offerings of the other Sundays are used in various ways for local church work.

A. F. A. NEUDORFFER.

The Literary Phase of the Luther League

MRS. J. J. CLEMENS, OTTAWA.

THE Luther League has for its aim the advancement of the Church and its interests. It seeks to promote the interests of the Church by means of the organization of the young, whose object it shall be to work, not only for the good of the Church, but especially for improvement of themselves in a Christian and spiritual way.

No organization has a right to consume the time, interests and energies of man, if it does not raise him to a higher, worthier and nobler level than that on which he is.

The League seeks to promote this good work by means of devotional exercises, conducted by its members; by bringing in additions to its ranks, and especially by Christian instruction, by teaching the literature of the Church. Its work is not meant to take the place of the Sunday-school teachings, or of catechetical instruction, but is meant to supplement these, and continue the work just begun.

One of the things that gives the Luther League a right to exist is its Reading Course. This course is part of the life of the League. For this Reading Course we must have books, time and spirit.

It is useless to deny the lamentable fact that numbers of Lutherans know little of their Church, except such knowledge as they received in the Sunday-school, and in their preparation for confirmation. In this enlightened and advanced age, it is not enough for us merely to know that we *are* Lutherans, but we must know *why*. Be able to answer questions concerning your Church, cultivate a spirit of devotion, magnify your usefulness, and strengthen fidelity to our Mother Church.

True a fuller knowledge of the history and literature of our Church alone would probably not serve to increase their spiritual welfare, but neither would it decrease it. What true Canadian of today is content with knowing only as much of his country's history and laws as is sufficient for his everyday needs? Will he not, if he is a good citizen, acquaint himself fully, not only with the history and laws of the country, but with its characteristics, its resources and its development?

Nor is the way closed to him to whom the public school is no longer open, the literature of the country is before him, and the school has taught him how to unlock the door to the knowledge he so earnestly seeks.

Why then should a Lutheran be content with knowing that his is the Church of Luther, aand think there is no more need of reading Lutheran literature when he has completed his

catechetical course? To him are open not only the literature of today, but of ages past. The Luther League is an outcome of desire of sincerer hearts to reach a higher plane of usefulness and power. It is an effort to open to ready minds the richness and fullness of Lutheran history and literature. The success of the League does not aim to draw large and enthusiastic audiences, nor merely to become popular, but it aims to give to the youth a knowledge of man's religious need and our Church's power to supply that need.

Even as it is the duty of the Sunday-school to instruct and educate children spiritually, so it should be a part of the League's work to educate further the youth of the Church. For who can deny that as one is taught the history of the Church, its reformers, and its workers, and as he reads not only the works of the living, but of the dead also, he is benefited not only mentally, but morally and spiritually. They are to us an example of how a Christian ought to live and die. It is no small or unimportant work then that the League undertakes when it seeks to foster a literary spirit among its members.

We need an educated congregation as well as pastor, we need a reading laity in order to have an active and intelligent Church. The League must infuse into the laity a higher standard of literature and Lutheranism. The literary department can and ought to be made the most effectual in its workings. In no way can our League achieve greater success, and more lasting results, than by giving its members a real education in religion. We need religion in our homes. Let the Leagues use all their force and energy to get the young people to study it. Young Lutherans, let us read, study, reflect, think. Our intelligent Lutherans will make the best workers and the most liberal givers.

The League originated in the need that the young people know more of the Lutheran Church, her history and literature. The work of the League is educational, and no work that is educational can be done without literature. Our Reading Course is to us a great advantage. It is a common fountain from which all Lutherans may be refreshed. And is there any better or more interesting work that the League can take up than a study of Lutheran literature?

The Lutheran Manual comes first in this course. Dr. Seiss in his introduction to the work says, "To know it thoroughly is to know the purest and fullest truth of God, given for human enlightenment, guidance and salvation."

A literary meeting that has for its object the study of Lutheran writers and works can be made highly interesting, and very profitable. Above all things let us have definiteness and method in our programs. Do not think that we come simply to be amused, but every meeting must be carefully planned, so that we can go home from our gatherings and feel that we have profited very much thereby. Let it not be thought that all meetings must be of the same nature and type, there can and must be variations here, as well as elsewhere, for work requires changes to interest people.

The social side of the League need not be relegated to the background. Beyond all this, it must be kept in mind that the League can be no more than a guide and impetus toward a study of Lutheran literature. If it can inculcate in its members a desire for knowledge, and a taste for the literature of the Church, it has accomplished its mission. The individual at home must carry on the work outlined. He must read and study for himself, the League cannot do it for him, it can simply aid him in his work, and if need be, systematize it for him. When it can infuse into its members such a spirit of devotion to and desire for knowledge, then we will have a people who know their Church, who know her doctrine, and a people who are better spiritually and morally.

"Every mind was made for growth, for knowledge; and its nature is sinned against when it is doomed to ignorance."

—♣—

The Pathetic Irony of Our Missionary Enthusiasm for Africa

It was before a great farewell meeting to Soudan missionaries that Graham Wilmot Brooke strikingly set forth the pathetic irony of much of our missionary enthusiasm. "After many missionary meetings in various parts of the country," he said, "at which the appalling fact has been fully set forth that, in the Soudan, there are as many people as in the whole Continent of North America and all are dying without the Gospel; yet to such a field and to such a battle all that can be mustered are four young men and two young ladies! In temporal things this would be called a miserable fiasco; but when it is a missionary movement we are told to regard this as a 'splendid party.'"

Norway and Its People

MISS NORA NELSON.

OLD Norway is nature's youngest child, being the last to creep out from the glacial coverlet of the ice age. It is one of the oldest sovereign states of Europe. The present dynasty is the youngest, being established by the people in 1905.

Norway abounds in superlatives. It is the most Christian and the most Protestant country in the world, containing less than one hundred Hebrews and less than two thousand Catholics; the most sensible, having courts of mutual agreement; the most intensely democratic nation; the most marvelous and the most inspiring scenic region of the world.

Nearly one-third of its area being in the Arctic circle, it is commonly known as the "Land of the Midnight Sun."

It was largely to see this wondrous spectacle that two of us spent a month here during the summer of 1902. While that month was almost one continuous day, it passed too quickly. A week was spent in the southern part, amidst its milder beauty and with hospitable friends and relatives, another week we traversed the wild gorges and the rockbound fjords of its western coast, the third week was spent in the Arctic region of the north, and the last one through the agricultural districts of the east and in Christiania, its beautiful capital.

Norwegian fjords are unlike other bays—being deep gashes that extend into the very mountains that enclose them, the waters ranging in depth from one to three thousand feet. Each fjord has many fingers.

The Hardanger is the most accessible and hence the best known of these western fjords, and is typical of all. We spent a day on this beautiful and justly famed fjord—winding in and out of its many arms and over water varying in tint from robin's egg blue to deepest emerald. At times we were shut in by mountains from three to four thousand feet high, at other times a pleasing valley would open before us. Most of the time we were in sight of Norway's most southern glacier—the Folgefoma.

While the enjoyed the fjords, the land trips gave us even greater pleasure. In a three days' trip by land and water, we saw as fine scenery as our own country can produce; in places passing along rivers with rapids equalling those of the Niagara; sometimes we were shut in by stupendous cliffs as in the Yosemite, and passed along waterfalls equalling if not surpassing the Great Falls of the Yellowstone.

Before leaving Paris we had secured passage on the steamer "Neptun," leaving Trondjhem for the North Cape June 23. There were only twenty-three passengers, mostly Americans, the steamer large and commodious, and the captain and officials exceptionally considerate and courteous.

We reached Trondjhem Sunday morning, but did not leave until Monday night, so we had two days in this largest northern town in the world. Of course we attended services in the historic old cathedral, and enjoyed it exceedingly, despite the fact that we could not understand a word. As every one knows, it is a Lutheran church—the national religion of Norway. The building is of bluish gray stone and has been undergoing repairs since 1869. It is here that every king of Norway must be crowned according to the constitution of 1814.

The pleasure of a North Cape trip depends largely upon the weather. We met a number of persons afterwards who had taken the trip several times without once having had a view of one of the sublimest sights of the world—the midnight sun.

We were told it would be a bleak and cheerless trip, the scenery wild and rugged with a touch of weirdness.

We did experience some of that on the return, but going up the weather was all that could be desired, and there wasn't an unhappy or disappointed person in our party. Everything far surpassed our most vivid imagination. The mountains became loftier and more varied, the fjords through which we passed were quite as wonderful as those along the western coast, while the glaciers were so numerous we ceased to count them, and waterfalls were a common occurrence.

One of the most curious of the 150,000 islands on this north coast is Torghatten, or Market Hat, not alone on account of its peculiar outline, but because of the hole right through it. There are a number of legends

concerning this curious formation. We were landed here on our return and here we met a few women and children who held out their hands and timidly asked for "penge." They were the only beggars we saw in Norway. We had almost forgotten about "backsheesh" and "pour-boire."

We crossed the Arctic circle about 5 o'clock p. m. of the first day, when the two small cannon on the deck were fired. At 8 o'clock we landed at Svartisen glacier, the largest in Norway, covering sixty square miles, and the only one in Europe that extends its arms to the sea.

The itinerary was so arranged that about midnight the steamer had reached a point unprotected by islands, which gave us an unobstructed view of the sun and the northern horizon.

How strange it seemed! Midnight—with the sun seemingly stationary just a little above the line between waters and sky! Two hours longer we watched it as it crept eastward, then upward, but making such a gradual change it was scarce perceptible. It was the most impressive sight I had ever experienced beautiful and fascinating, yet weird and unearthly.

There was an entirely different phase the next night. While we saw the sun, it was somewhat obscured by the passing clouds, but the color effect was finer than the night previous.

The next day we visited Hammerfest, the midnight sun metropolis. It is only sixty miles from the North Cape; however, on account of its sheltered situation and the warm influence of the Gulf Stream, its harbor is never closed on account of ice. It has no sunset from May 13 to July 29, and no sunrise from November 18 to January 23.

We spent seven nights on the steamer and five of these within the Arctic circle, reaching North Cape on the eve of the fourth night.

This is the most northern part of Europe. It is situated on the island Magerö, its bleak and dark gray cliff rising abruptly from the sea 968 feet. Our steamer anchored to the east of it, and we were landed in small boats. After an hour's hard climbing through deep snow and a twenty minutes' walk across the plateau, we reached the highest point near the edge of the cliff, commanding an extended view of the northern horizon.

A pavilion has been erected here for refreshment, also a monument to commemorate King Oscar II's visit in 1873.

The sky was overcast with clouds, and this gray blended with that of the ocean till we could scarce discern the meeting of the two, although there was no mist. As the hour of midnight approached, the clouds shifted and the sun cast the most wonderfully tinted lights and shadows I ever expect to see. As we stood entranced, our steamer rounded the point and cast anchor just below us. At midnight, as usual, the cannon sounded, announcing the death and birth of a day.

It was 2.30 a. m. when we again reached the steamer, where an appetizing lunch awaited us.

We felt we had reached the climax of our trip; we were satisfied; and yet there were new and varied interests and pleasures on the return trip quite as fine in their way as any we had seen, and which I should not like to have obliterated from a memory that will always cherish this visit to the Nordland as the happiest of my life.

—•—

Pitt Statue for America

The one hundred years of peace between the United States and England has called for many expressions of thankfulness on both sides of the water. Of course we are frank to say that we are among those who feel that we have to be thankful and recognize more of Providence in the peace that has reigned between America and Germany, and for that matter between America and Scandinavia, whose sons and daughters by the hundreds and thousands have come to our shores, all of whom have added to the material wealth of the nation. But of all the incidents connected with the celebration of the one hundred years of peace between England and America, none appeal to us more strongly than the proposed statue of Pitt for America. This centenary offering is to be the gift of American wives of Englishmen. Derwent Wood has been commissioned to make a copy of the statue of William Pitt by McDowell in the House of Lords for presentation to the United States by American women married to Englishmen, in connection with the one hundred years' peace celebration.

Lady Paget, the wife of Sir Arthur Paget, who took the lead of the movement at the suggestion of Earl Grey, has already collected $7,000 of the $15,000 required.

Why Have a Creed?

BY H. A. HAZELGREEN.

THE word creed comes from "credo"—meaning I believe. This is the first word of the Apostles' and the Nicene Creeds.

Webster says: "A creed is an authoritative summary or formula of those articles of Christian faith which are considered essential."

Other definitions are "A creed is a definite and intellectual expression of the doctrines of the Church." "A precise dogmatic statement."

The Bible is the word of God to man; the creed is man's answer to God. The Bible reveals the truth in the popular form of life and fact; the creed states the truth in the logical form of doctrine. The Bible is to be believed and obeyed; the creed is to be professed and taught.

Creeds are expressions of the Christian consciousness and reason; the simplest statement of what one believes.

The Evangelical Lutheran Church acknowledges nine symbolical books; three of them are inherited, viz., the Apostles' Creed (which we repeat every Sunday), the Nicene Creed, and the Athanasian Creed; the other six are original. They are: the Augsburg Confession, the Apology of the Confession, the Smalcald Articles, the two catechisms of Luther, and the Form of Concord.

It is possible to know the Church only through the thoughts it thinks and the doctrines it holds. Dr. Petri says: "Doctrines, comprehensions, thoughts are essential for the human mind, since with these alone can it grasp and apply, Divine Truth, just as in order to live in this material world a man needs eyes and ears, nose and mouth."

The beauty and power of a creed is its age going back to the times when men's souls were tried in defense of their faith and finding its roots not in modern twentieth century thought, but in Apostolic teaching and in Christ's own words. We Lutherans take pride in the age and scriptural character of our creeds, which show no signs of crumbling.

Religious faith is a normal and healthy part of human nature. Faith demands the actual reality of its objects, and can not be satisfied or content with a God who is only an ideal.

Luther and Calvin both grant that Faith and Hope are inseparable, though Luther denies this of Faith and Love.

If we become firmly grounded in our Faith and are Lutherans, not because our ancestors were but because we have a reason for the faith that is in us, we will no longer be blown about by every wind of doctrine.

After having confessed our Faith by subscribing to our creed, we must be living, walking, breathing, talking examples of this doctrine, a living sermon winning men to Christ and our creed. We must also be very careful of what we say, for it is to us that outsiders look for the creed of our Church.

During the past several years while traveling about I have visited Churches of different denominations and by listening to and analyzing the sermon, address, or discourse, have been able to learn the creed of the speaker if not of the Church which he was supposed to represent. On one occasion I heard a "preacher" say that "Man is not naturally bad but has simply gone astray"; a few weeks later I heard the same speaker from the same pulpit declare that "We are conceived and born in sin." Being unsophisticated, which statement was I to believe?

Strength for God's Work

Three times in a single sentence the people are exhorted to be strong. But much as one may desire strength, to simply exhort him to be strong can never make anyone strong. God's people were to be made strong, and were to grow stronger for His work. The people felt their poverty and weakness, but God intended them to be profoundly impressed with the truth, that they were to have strength for his work. "Yet now be strong . . . . and be strong . . . . and be strong."

In God's own might
We gird us for the coming flight,
And, strong in Him whose cause is ours
In conflict with unholy powers,
We grasp the weapons He has given—
The Light, and Truth, and Love of Heaven.

In demanding the full strength of the people, God supplied the needed strength. This is the secret of power. "For I am with you." In exhorting the people to be strong, God of-

fered them His own strength, that theirs might be the fullest service. O, Christian, "be strong and of good courage, and do!" No matter what obstacles are encountered, persevere in the right. Why? Because, My spirit remaineth among you; fear you not.

From Paul's beautiful prayer for the brethren at Colossae we may learn how to obstain and how to use this strength. We are to strive after the ideal Christian character. For this we are to be "filled with the knowledge of His will, in all wisdom and understanding." The source of all Christian service, the fountain of character is to be filled with a knowledge of God's will. The inward possession of the will of God will issue in a practical life as its outward expression. This is "to walk worthy of the Lord." The active principle of life, regulated by the divine will, will make for conduct corresponding to the standard well pleasing to Christ.

It is said that the mother of Constantine made diligent search for the cross upon which Jesus was crucified. Excavations were made on the site where the crucifixion was said to have taken place, and three crosses were found. But how were they to know which was the true cross? They are said to have taken a corpse and placed it upon one and then another of these crosses, and that as soon as it touched the Saviour's cross it started into life. This story may not be historically true, and yet, as a mere fable, may contain a great truth. It may teach us that spiritual, quickening power comes from contact with Christ—that separated from Him we have no strength to bring men into the new life.

This will give strength. It will, conforming to the ideal standard, be used to bear "fruit in every good work." The knowledge of the divine will may be tested by the power to make men good. So the only work that is fruit bends in loving service for God in the cultivation of goodness. This leads to a more profound knowledge of God. Thus growing in grace and knowledge of Christ, we receive and exercise "strength with power," only limited by the might of His glory.

R. N. S.

—

Saving the Oak of the Creek Indians

Tulsa is a growing city of Oklahoma on the Arkansas River. A few years ago, like Jonah's gorde, it was just springing from the ground, but has grown with astonishing rapidity. Recently an ordinance was passed to pave the streets of Tulsa. A giant oak, dear to the Creek Indians, stood in the center of South Cheyenne street in that city. Tradition and sentiment have saved this giant oak tree, known as the Creek council tree. Some of the citizens wanted the tree destroyed. But a decision has been reached to spare it.

Beneath the tree it is said are buried the sacred ashes of the Cherokees brought down from the old council ground in Georgia when the Creeks came to the Indian territory, more than seventy-five years ago. Where the tree stands the first important meetings of the tribe were held.

This reminds us of a similar event in one of the old Eastern States. It led George P. Morris to write the poem "Woodman, Spare That Tree." The poem is now almost forgotten. The saving of the giant oak tree, dear to Creek Indians, leads us to recall the poem, which we here give entire:

Woodman, spare that tree!
Touch not a single bough!
In youth it sheltered me,
And I'll protect it now.
'Twas my forefather's hand
That placed it near his cot;
There, woodman, let it stand,
Thy axe shall harm it not!

That old familiar tree,
Whose glory and renown
Are spread o'er the land and sea,
And wouldst thou hew it down?
Woodman, forbear thy stroke!
Cut not its earth-bound ties;
Oh, spare that aged oak,
Now towering to the skies!

When but an idle boy
I sought its graceful shade;
In all their gushing joy
Here, too, my sisters played.
My mother kissed me here;
My father pressed my hand—
Forgive this foolish tear,
But let that old oak stand.

My heart-strings 'round thee cling
Close as thy bark, old friend;
Here shall the wild-bird sing,
And still thy branches bend.
Old tree! the storm still brave!
And, woodman, leave the spot.
While I've a hand to save,
Thy axe shall harm it not.

Luther League Topics

First Week in Lent. March 1, 1914.

Is My Lord

John 20:26-29.

Daily Bible Readings—February 23-March 1.
Monday, February 23—Exod. 34:6-7.
Tuesday, February 24—Deut. 6:4-5.
Wednesday, February 25—Ps. 100.
Thursday, February 26—Matt. 7:21-23.
Friday, February 27—Luke 6:46.
Saturday, February 28—Acts 2:32-36.
Sunday, March 1—John 20:26-29.

Hints for Leaders.

Open as in The Topics. Hymns 101, 103.
Psalm 23. Gloria Patri.
Scripture lesson: John 20:26-29 (read by leader).
Prayer by the pastor. Hymn 36.
Remarks by leader on the topic. Have some one read Addison's paraphrase of the 23d psalm.
Appoint some one to read a brief appropriate selection from the Passion History or from Gerhard's "Sacred Meditations."
Appoint some one to tell in his own language the discussion in "The Topics" and another for the Review. Have these at this point.
Hymn (call for a favorite hymn).
Recitation, "There Comes a Galley Sailing," by John Tanler, or another selection.
Recitation, "Hail, Thou Head," by Bernard of Clairvaux, or another selection.
Remarks by the pastor. Lord's Prayer. Doxology.
Topic reviewed by Rev. Paul W. Koller.

This is our first lesson of the holy and blessed season of Lent. From now until after Easter the whole Christian world puts forth special effort to deepen the spiritual life of those who profess to be followers of Christ and to awaken in those who are not as yet Christians a realization of their need of salvation. This sacred time of spiritual betterment will not bring its blessings, however, unless we get close to Christ whom it exalts, and for ourselves earnestly seek its opportunities of grace.

Our topic for this Sunday, which at first glance seems to be a strange one, emphasizes just what we need here at the opening of Lent: a deepened realization for oneself that Jesus is "my Lord and my God," as Thomas found Him to be for him. All of the wonderful events of this Passion season will mean very little to us if Jesus is not "my Lord," in a particular and individual sense.

We have some very valuable truths to learn from this lesson of Thomas meeting his risen Lord.

1. *We miss much when we are absent from the meetings of Christ's followers.*

Just exactly why Thomas was not present at the gathering of the disciples on the evening of the resurrection we do not know. We believe, however, that the reason is to be found in the strange nature of the man. Whatever may have been the reason, he is not with them as they gather at the close of that eventful day, and being absent he missed seeing Jesus. The others went out with their hearts full of joy. We have no record of what happened that week, but we are sure they were wondrously glad. Thomas, however, shared it not. He had missed seeing Jesus. His doubts were unsolved, his fears unrelieved, his gloom unlightened, his sorrow uncomforted. Truly he had missed the blessing.

This experience of Thomas brings home to us the fact that we miss much by not assembling ourselves with God's people on the Lord's day. Much is said about the duty of going to church, but that is not the only side of the question. Every service of God's house holds a blessing in the promised presence of Christ Himself, "Where two or three are gathered in my name, there I am to bless." The services of the church during this Lenten season should not be missed by anyone, there is a blessing there for us.

2. He must be *my* Lord.

In studying this incident we are impressed with the truth that each one of the disciples had to be sure for himself that Jesus had risen and accept Him fully as his Lord and Saviour. Until Thomas has this experience he is not qualified to go out among men as a worker for the religion of Christ. It teaches us that Jesus Christ is not simply to be accepted by us all, in a general way, as the one whom God sent into the world to save it, and teach men how to live better, but that He must be accepted by each one as his personal Saviour and Lord. This is perhaps the hardest lesson to learn of all God's word, and yet it is the most necessary. It has been said that most of our difficulties come from not being willing to make entire surrender of our hearts and wills to Christ. When Thomas met his Lord that day and thrust his hand in his side and saw His pierced hands, he could no longer doubt or withhold his love. That cry "My Lord and my God" rings with self-surrender and devotion. As we this Lenten season see again our suffering and risen Saviour, let us say as Thomas did in the fullness of our self-surrender and love, "My Lord and my God."

Questions.

1. Why should we keep Lent in the Lutheran Church?

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 35 by Luther League Review, Box 876, New York, N. Y.

2. Why did Thomas doubt?

3. Why is believing better than seeing?

4. Does God expect our faith to be stronger than that of Thomas?

Second Week in Lent. March 8, 1914.

He Humbled Himself

Phil. 2:1-11.

DAILY BIBLE READINGS—March 2-8.

Monday, March 2—Ps. 22:2-6.
Tuesday, March 3—Isa. 53:3-7.
Wednesday, March 4—Rom. 15:1-3.
Thursday, March 5—Isa. 42:1-4.
Friday, March 6—Matt. 20:27-28.
Saturday, March 7—Luke 22:24-30.
Sunday, March 8—Phil. 2:1-11.

HINTS FOR LEADERS.

Open as in the Luther League Hymnal.

Hymns 193, 199 (sing both hymns). Psalm 38 (read responsively). Gloria Patri.

Scripture lesson (read by leader) Phil. 2:1-11.

Lord's Prayer in unison.

Selection read from Passion History by good reader (but make it short), or from Gerhard's "Sacred Meditations."

Remarks by leader on "Christian Humility." The Child's Humility—An Example, an address by Primary Sunday School Superintendent, not over ten minutes, or less. Have different one's give notable examples of humility in great personages.

Tell the substance of discussion in the REVIEW.

Tell the substance of discussion in The Topics.

Hymns 31, 27. Prayer by pastor. Doxology. Benediction.

Topic reviewed by Rev. Paul W. Koller.

It would be helpful if each Leaguer would carefully study the entire series of topics we are to have during Lent. There is a gradual development through them of the passion of our Lord and His redeeming work. For instance last Sunday we had a setting forth of what He must be to us if His work is to avail in our lives. This week we study His humiliation. As we study it, we begin to catch a glimpse of the greatness of His sacrifice in coming to earth and dwelling among sinful men. This lesson should increase our love for Him who did so much for us.

1. *Being in the Form of God.*

To rightly understand how great the humiliation of Christ was, we must remember that He is God. That is what is meant by the statement in the sixth verse of our lesson, "Who being in the form of God thought it not robbery to be equal with God." Jesus Christ was not simply a man made divine by God on account of the great task to which he was set. But He was the Son of God, whose rightful place was at the right hand of the Father in heaven. All the adoration and service of the heavenly hosts belonged to Him. The unspeakable joys of heaven were His. Yet for sinful humanity He left His home in heaven and came to earth as a little baby, lived and died as the poorest of men. The Lord of heaven and earth did this for us.

2. *His State of Humiliation.*

Our catechism tells us that Christ's state of humiliation includes everything from His conception to His burial. The four Gospels tell us the wonderful record of those days here upon earth. The passing years and the regard we have come to have for Him hides to some extent the sorrow and deep humiliation of those years, especially the three years of His active ministry. They must have been terrible years, however, for one whose rightful home was heaven. He came to His own and His own received Him not. Despised and rejected of men was the lot of Him who came to save His people from their sins. No wonder it is written of Him that He was a man of sorrows and acquainted with grief.

3. *The Purpose of His Humiliation.*

You will find the purpose of Christ's humiliation running all through the words of Paul, which make up our lesson, "But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men." It was in order to serve humanity that Christ humbled Himself. This was His purpose and we know how well He carried it out and what He did for us. He went about doing good and teaching men the way of salvation. He gave to the world a glorious pattern and ideal of perfect righteousness. He even gave His life that humanity might be free from the burden of sin.

QUESTIONS.

1. What is true humility?

2. Why is it said that Christ humbled Himself?

3. Give some of His humble acts of service.

4. Why did Christ humble Himself?

Third Week in Lent. March 15, 1914.

Who Endureth the Cross

Heb. 12:1-2; Phil. 2:8.

DAILY BIBLE READINGS—March 9-15.

Monday, March 9—Matt. 27:32.
Tuesday, March 10—Matt. 27:39-40.
Wednesday, March 11—John 19:30.
Thursday, March 12—Matt. 10:37-38.
Friday, March 13—I Cor. 18.
Saturday, March 14—Heb. 12:1-2.
Sunday, March 15—Heb. 12:1-2; Phil. 2:8.

HINTS FOR LEADERS.

Opening as in The Topics and closing as in The Topics.

Hymns 57, 100 (sing both hymns). Psalm 32 (read responsively, all standing). Gloria Patri. Hymns 105, 104 (sing both hymns).

Scripture lesson, Heb. 12:1-2 (read by leader). Phil. 2:8 (read in concert). Prayer by pastor.

Recitation, "Ask Ye What Great Thing I Know," B. H. Kennedy, D.D., or some similar selection appropriate to Jesus crucified.
Tell what is told on the subject in The Topics.
Select some devotional reading to be read by a good reader. Hymn 107.
Tell what is told on the subject in the REVIEW.
Remarks by the leader. Announcements.
Lord's Prayer in concert. Doxology. Silent prayer.
Topic reviewed by Rev. Paul W. Koller.

There is a painting of the boy Jesus standing in a room in Joseph's house, his arms are outstretched and the sun coming in at the open doorway casts the shadow of a great cross on the wall behind the lad. He seems to stand under the shadow of the cross. So He was in reality; the cross was ever in His mind, casting its shadow on His life. Men have spoken and written as if the cross was simply the sad ending of a defeated life, but that is not true; the cross was ever before Him. He knew what had to be endured that men might be saved, and He speaks about it often to His disciples. This increased many times the burden of the cross, for it meant a constant anguish of mind and heart in addition to the pain of the day of crucifixion.

1. *What the Cross Meant.*

Literally it meant that He endured a criminal's death, for Rome put her criminals to death by hanging them on a cross. The Son of God saw before Him for humanity's sake not only death, but a criminal's death. This is what the cross meant on the surface, but it meant much more and means much more than that to our sinful world. It means that Jesus Christ, son of man and Son of God, taking our place, died for our sins, that He paid the penalty for us, and that through His vicarious sacrifice we can be counted righteous before God. No wonder St. Paul in that great letter to the Phillipians speaks of this as the climax of His service for humanity, "and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross."

2. *Why He Endured the Cross.*

Men have called Him foolish and have argued that He was not the Son of God because He did not use His divine powers and crush His enemies. But they do not understand His great mission among men. Christ died upon the cross enduring the shame, because that was God's plan of salvation. Only by the death of the Son of God could a sufficient atonement be made. So Christ, who loved us sinful creatures, willingly gave His life for us, bearing in His own body and heart the burden of the world's sin. There was no other way to save humanity and so for love of us He endured the cross.

3. *Every Knee Should Bow.*

St. Paul in that chapter, out of which one of our scripture lessons is taken, at the close of what he has to say about Christ being obedient unto death, issues this ringing call to all men to honor and serve him: "That at the name of Jesus every knee should bow," "and every tongue confess that Jesus Christ is Lord."

We do well to heed this call and bring it to the attention of those who have not as yet confessed Him. During this Lenten season many about us are thinking about Christ and trying to decide for Him. Can we not as we bow the knee ourselves and confess His name, can we not help some one else to give their heart to Him? It is worth while trying.

—♣—

Fourth Week in Lent. March 22, 1914.

Who Has Redeemed Me

Col. 1:14.

DAILY BIBLE READINGS—March 16-22.

Monday, March 16—Ex. 15:13.
Tuesday, March 17—Ps. 25:22.
Wednesday, March 18—Ps. 44:26.
Thursday, March 19—Luke 1:68.
Friday, March 20—Titus 2:14.
Saturday, March 21—Rev. 5:9.
Sunday, March 22—Col. 1:14.

HINTS FOR LEADERS.

Duet (arrange in advance for this).
Psalm 19 (read responsively). Gloria Patri. Hymns 11, 9 (sing both hymns).
Appoint some one to read a short selection from the Passion History, or from Gerhard's "Sacred Meditations," and have one or both read here.
Repeat in concert the second article of the Creed. Hymns 165, 161 (sing both hymns).
Col. 1:14 (in concert, lead by the leader).
Brief remarks by the leader on the Topic.
Arrange for two persons to answer: (1) What is the teaching of The Topics discussion? (2) What is the teaching of the REVIEW discussion?
Hymns 159, 191 (sing both hymns).
Recitation, "Cato's Soliloquy," by Addison.
Remarks (brief) by the pastor. Announcements.
Lord's Prayer. Doxology.
Topic reviewed by Rev. Paul W. Koller.

QUESTIONS.

1. Did Christ endure the cross coluntarily?
2. Was there great need of His sacrifice?
3. How did His death avail for us?
4. What must we do to receive the blessing of the cross?

The great work of Christ, wrought out for us by His perfect life and His death upon the cross, is called our *Redemption.* As we know this could only be done by such a one as the God-man. For as our catechism tells us, "Our Redeemer must be man in order that, by His obedience and His suffering in our stead, He might redeem us from sin; and He must be God in order that His redemption may be all

sufficient." So Christ in living perfectly and making a sufficient atonement for the sins of the world has redeemed us sinful creatures from sin, from death and from the power of the devil. This Luther says He has done not with gold or silver, but with His holy, precious blood, and with His innocent sufferings and death.

1. *Redeemed from sin.*

The course of sin rested heavily upon humanity, and no man could make a sacrifice sufficient to atone for even his own wrongdoing, much less for the sins of others. So God sent His only Son who made a sufficient atonement for us. The penalty He paid was sufficient to satisfy divine justice, and to win for us freedom from the dominion of sin. God is satisfied with the sacrifice that has been made, and those who come to God asking forgiveness not because they merit it, but because of the sacrifice of Christ, are assured of the forgiveness of their sins. This does not only mean that the guilt of our sins is taken away, but we are given the power for a new and better life through Christ Jesus.

2. *Redeemed from death.*

Not only are we redeemed from sin, but we are redeemed from death. With the sin of our first parents death came into the world; death, temporal and spiritual. These are two grim specters that have always had terrors for human beings. And even now with all the light of Christian truth, there are many who fear death above anything else. A Christian, however, should not be afraid, for Christ has redeemed us from death, from spiritual and eternal death, by regeneration, and from temporal death, by our resurrection and glorification.

3. *Redeemed from the power of the devil.*

This is a most important part of our Redemption. When men got away from God they came under the power and dominion of the devil. He mastered them and was their tyrant and master, even as He is of men now who get away from God. Christ by His redemptive work has won us back to God, freed us from the dominion of the devil, and given us grace to conquer him.

These things are the good news of the Gospel which men everywhere need to hear who are still in the bondage of sin and the devil, and there are many such. Can we not help to tell them the good news of Redemption.

There is a feeling among some that religion is made up of *"don'ts"* and that Christ's coming was simply to set up a code of rules which are difficult to keep and burdensome to one who is full of life and the joy of living. This is not true. Christ came to earth, lived and died for our good, that we might be His instead of Satan's and live under Him in His kingdom in righteousness and joy.

QUESTIONS.

1. What was the redemptive work of Christ?
2. Is the dominion of sin hard to bear?
3. How can you be sure that you are redeemed?
4. What is the purpose of Redemption?

—

Fifth Week in Lent. March 29, 1914.

That I Might Be His

Eph. 2:1-10; I. Cor. 6:19-20.

DAILY BIBLE READINGS—March 23-29.

Monday, March 23—I Cor. 3:16.
Tuesday, March 24—II Cor. 6:16.
Wednesday, March 25—Rom. 14:7-8.
Thursday, March 26—I Pet. 1:18-19.
Friday, March 27—I Pet. 2:1.
Saturday, March 28—I Cor. 3:21-23.
Sunday, March 29—Eph. 2:1-10; I Cor. 6:19-20.

HINTS FOR LEADERS.

Prelude. Hymn (all hymns, psalm and service from Luther League Hymnal).
Psalm 91 (read responsively, all standing). Gloria Patri.
Scripture: I Cor. 19-20 (read responsively, led by leader).
Hymns 185, 169 (sing both hymns). Prayer by pastor.
Remarks by leader.
Recitation: "Walking with Him."

O! I'd walk with Him in the morning,
And then at the close of the day
With my hand in the hand of the Master
I'd walk by His side all the way.

Almost to the gates of the city,
And then miss the coveted goal;
Almost reach the realms of the blessed,
And then lose, forever, my soul.

O! I'd walk with Him in the morning,
And then when the sun goeth down
With Him I'd go into the city,
And receive from our Father my crown.

—George M. Elsbree.

Special music (arranged for in advance).
Remarks by Sunday School Superintendent on "Christian Living."
Repeat the explanation of the third article of the Creed.
Summary of discussion in the REVIEW.
Summary of discussion in The Topics.
Call for one or two favorite hymns according to time.
Announcements.
Hymn 109. Lord's Prayer. Hymn 107. Benediction—the pastor.
Topic reviewed by Rev. Paul W. Koller.

It will be noticed by every one who has carefully studied these topics for the Lenten season that they closely follow the catechism

in its teaching concerning our redemption. This is wise and valuable, for there is no better instruction for us to follow, next to the Bible, than that of our catechism, and it would be a very good thing for every Leaguer to open his catechism and, with the Bible at hand, study again the teachings of Christ concerning His suffering and death. In our last lesson we were concerned with the great work of redemption, speaking particularly of Him who wrought that great work and how it was done. There remains for the lesson of this week a very important truth, and that is to emphasize the purpose of redemption. The topic tells the great purpose in a very few words: "That I might be His." Men sometimes have strange ideas of the great redemptive work of Jesus, and look upon it as a work that was simply intended to give glory to God. It does do that, but its primary purpose was that we may be Christ's, to live under Him in His kingdom, and to serve Him in everlasting righteousness, innocence and blessedness.

1. *Being His.*

What do we mean when we say that we are Christ's because we have been redeemed by Him? It means among other things that both body and soul are His. Paul in our scripture which is part of his letter to the Corinthians, speaks of the fact that both body and spirit are God's. This is in keeping with other teachings of scripture in which the body is called the temple of the Holy Ghost. So when we are redeemed and become Christ's, we are His brother in body and soul. As His we enjoy His protection and love. On our part, as His, we are under obligation to live in such a way that Christ is glorified by us, and not dishonored. As His we are to work for Him, and do our very best to carry out the purposes for which He came into the world and gave His life.

2. *All Done for Our Good.*

We must never forget in all our studies of the redemptive work of Christ that all was done for our good. This is a great and blessed idea in all religion, which some people never seem to comprehend. Religion is to them entirely made up of rules and hard regulations which only make them uncomfortable and unhappy. Such people only know the burdensome side of a religious life and little of its great joys. Therefore it is important that we remember that it was out of love for us, and that we might be truly happy and blessed that Christ came among men and died on the cross. God so loved the world that He gave His only begotten Son. If that is true, and it most certainly is true, then being Christ's is the greatest happiness one can know. We should therefore live accordingly. Just what our part is to be in being His, we must learn for ourselves. We can be sure it is not an idle part, however. We have been saved to love and serve. The field of that service is a very wide one, for it includes God and man.

QUESTIONS.

1. How do I know I am His?
2. If my body is His, how must I use it?
3. If my soul is once Christ's, is it His forever?
4. What can I do for those who are not as yet His?

Book Review

Lutheran Landmarks and Pioneers in America. William J. Finck, General Council Publication House, Philadelphia, 188 pages, price $1.00 Nineteen chapters of Lutheran colonial history are given in this book in an attractive and readable style. It is free from that ponderous touch that characterizes so much of our Lutheran writings. It is a book adapted to readers of any age. It is a book any young Lutheran should be glad to own. Their fathers and mothers, too, will find it pleasant reading. There is an introduction by Prof. E. F. Krause, D.D., of the Chicago Seminary, and we agree with Prof. Krause when he writes that "young life is nearly always interesting," and to the young people, of whatever age, this book will prove of interest for its matter and its manner. Apart from the general historical appeal, the book emphasizes a number of facts we should know. There is included "the wonderful letter" of Muhlenberg to Governor Trentler. These sketches originally appeared in the columns of Young People, and Young Folks. This in no way detracts from the value of the book. If any thing, it has permitted correction of style and expression, and the verification of statements. The illustrations, thirty-three in number, appeal to the eye and enhance the value of the book. There is what every book should have, a good index.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE

Luther League of America

IN THE INTERESTS OF
The Lutheran Church and Her Young People

Edited by E. P. EILERT

WITH

W. C. STOEVER, Philadelphia, Pa.
I. S. RUNYON, New York, N. Y.
LUTHER M. KUHNS, Omaha, Neb.
C. ELVIN HAUPT, Lancaster, Pa.
J. M. REYNOLDS, Valatie, N. Y.

AS SPECIAL ASSOCIATES,

And the co-operation of the Executive Committee of the Luther League of America.

SUBSCRIPTION, 50 CENTS A YEAR.

Club Terms on Application.

Remittances may be made in stamps, Post Office or Express Money Order, Draft, or Registered Letter. Address all communications and send all remittances to

Luther League Review,
P. O. Box 876, New York.

Entered at the N. Y. Post Office as Second Class Matter. Publication Office, 216-218 William Street, New York.

Editorial

February in history is a month marked by great events and distinguished persons. For example, in this, but of course not in this year, the University of Jena was opened; the Smalcald articles were presented; the diet of Speyer was held; the first Swedish Lutherans landed on the Delaware, and in this month both great Lutheran missionaries, Ziegenbalg and Christian Frederick Schwartz, arrived in India. It was in this month, too, that the musical geniuses Mendelssohn and Handel were born; Charles the Fifth and Philip Melanchthon first saw the light of day, and Luther died; and to this month also belong the great names of Washington and Lincoln.

Than Philip Melanchthon there is no greater name in the Lutheran Reformation history except that of Martin Luther himself. Melanchthon was the son of an armorer named Schwartzerd, and he was born at Bretten, in lower Palatinate, in 1497, on February 16th, and died, April 19th, 1560, in his sixty-third year. It was the celebrated Reuchlin who gave him his Greek name for the German Schwartzerd, dubbing him Melanchthon. The boy exhibited remarkable precocity. Speedily he won the favorable regard of the great scholar, Reuchlin. He studied medicine, and law, and theology, and took his doctor's degree in 1514. Four years later he was appointed by the Elector of Saxony, on Reuchlin's advice, a professor in the new Saxon University of Wittenberg, whose faculty he illuminated with his brilliant talents. His body rests in peace beside that of his greater friend, Luther's. His eminent scholarship and his irenic spirit were potential factors in the Reformation, and whatever may have been his mistakes in judgment, these belong to the past, while his fame and his greatness are a part of the cherished inheritance of the Lutheran Church. As "the Preceptor" of Germany, he contributed to the foundation of knowledge of that land of learning and of scholars at whose feet the modern world gladly sits for instruction. Nor do we forget this, and what we owe to Melanchthon and his associates for the widespread intelligence that pervades our own beloved land. Such men as Melanchthon add lustre not only to their own age but send the sheen of their glory into succeeding generations.

Such splendor gathers, also, about the names of Washington and Lincoln. Many years have passed since these two foremost American patriots and constructive statesmen were born. The passing of the generations has in nowise diminished the halo about their names. Dimmed by no greater light, tarnished by no dishonorable deed, the lapse of time serves

rather to add to than to detract from their eminence. Worthy of emulation by our own young men of today, we can point to them without shame as examples for imitation.

The lives of these three men, what they did —their conduct and their deeds, and what they stood for—their principles and their teachings, cannot be studied by the young men and women of today without beneficial results. Henry Clay, one of our greatest orators and a leading American statesman, was in the habit of reading Plutarch's Lives. How much influence those biographies exerted on Henry Clay we cannot determine. It must have been considerable. Certainly the perusal of the lives of Melanchthon, of Washington and Lincoln can only stimulate the ambition and quicken the very best impulses of young men today who will give their spare time to the reading of such biographies. It is reading that is worth while, for it entertains and informs, it blazes a path and instructs in morals, and it adds value to character.

A campaign of increase and efficiency has been conducted by many of our Luther Leagues. We have been greatly pleased with what has been done in some quarters. For years our city Leagues have been having special services during Lent. We are again at the Lenten season. We suggest to our Leagues that this is a season for them to demonstrate their effective energy and power in the work of the Church.

It may be a question in the minds of some, "How the Young People's Societies may be made more effective?" First of all it means planning a programme. Both this planning and the programme must have regard for increase and efficiency.

This is the condition for our Leagues being competent in the work of the Church. Likewise it affects the result; for the gain is what is added by the increase because of efficiency upon the part of both the officers and the committees.

The officers and the committees should possess the necessary knowledge and the skill to meet the conditions and to carry out the programme with success.

They must remember, too, the ratio of useful results is in proportion to the expenditure of energy. With this spirit put into the Lenten services of our Leagues, there should be stimulus for increased activity, and of more importance, a deepening and invigorating of spiritual life in our members. The cultivation of spirituality as a result of our Luther League Lenten services is something the Church can both recognize and feel.

This will confer a blessing upon the Church and upon individual hearts. This is something, too, to which pastors should lend their influence and themselves. With their hearty cooperation and their sympathetic interest encouragement is given young people in their efforts; and this is no small thing in making the Lenten services of our young people's societies worth while and in producing the spiritual uplift so quickening to the life of the Church.

World Tragedies

1. Two hundred and seven millions bound by caste.—Hinduism.

2. One hundred and forty-seven millions permeated with atheism.—Buddhism.

3. Two hundred and fifty-six millions chained to a dead past.—Confucianism.

4. One hundred and seventy-five millions under the spell of fatalism.—Mohammedanism.

5. Eight hundred millions sitting in darkness. Paganism.—L. B. Wolf.

ALL QUESTIONS ANSWERED as to ART WORK for the CHURCH in Wood, Metal, Stone, Marble, Art Glass, Mosaic, Embroideries, etc. Special Design to limit of Expense Designated.

Correspondence Invited.

Illustrated Data and Photographs on request.

J & R LAMB

STUDIOS, 23-25-27 SIXTH AVE.
NEW YORK

A People of Great Possibilities

Dr. Arthur J. Brown says: "The individual Chinese is one of the most virile, industrious and self reliant men in the world." It has been said, "Wherever a Chinese can get a foot of ground and a quart of water he will make something grow." Imagine if you can half the population of our United States packed into Missouri and it will suggest to you the actual crowded condition of the Province of Shantung where over 38,000,000 people live.

China has been weak and helpless in international affairs not because of the weakness of individuals, but because she has been lacking in national spirit. The fusing of the individual into the unity of a mighty republic is now taking place. Railways and telegraphs are bringing the different parts of the empire close together and all close to the rest of the world. The fifteen hundred year old system of education has given place to Western methods; the newspapers are proclaiming reforms; women are being educated and a stand taken against foot binding to the extent that only girls with unbound feet are admitted to government schools; opium is being put out of the land in a way to challenge the admiration of the world, and the Gospel of Christ is creating Christian character and influencing the life and thought of the new China. The old China was but a loose aggregation of individuals that did not enter into consideration in world affairs. The new China is welding together these individuals into the greatest nation on earth and illuminating the forecast of Secretary John Hay who said, "Whoever understands China and its people has a key to world politics for the next five centuries."

PULPIT GOWNS
CHOIR VESTMENTS
CLERICAL CLOTHING
Suits to measure from $20
Embroidered Altar Hangings
COX SONS & VINING 72 Madison Ave NEW YORK

Organs Tuned By the Year — Pipe Organs Always on Hand

Frithiof L. Andren
CHURCH AND CHAPEL ORGANS
BUILT AND REPAIRED
885 GATES AVE., Near Reid Ave., BROOKLYN, N.Y.

Memorial Windows
Ornamental Leaded Glass
All Brass Work for the Church
Colgate Art Glass Company
316 West 13th Street New York
Estab. 1840.

For Tickets and all particulars about travel in
NORWAY SWEDEN DENMARK
apply to
Scandinavian Travel Bureau
Official Agency
18 Broadway New York City

Memorial Windows
Antique and Modern
Stained Glass
Charles Maginn
17 East 14th Street. New York, N. Y

MÖLLER PIPE ORGANS
In use in seventeen hundred churches. Endorsed by leading clergymen and organists. Every part made in our own factory and fully guaranteed. Specifications and estimates on request. For catalogues and particulars, address M. P. MÖLLER, Hagerstown, Md.

Our Churches and Institutions

In Some of Our Large Cities

New York.

—Trinity Church, 164 West 100th street, celebrated its twenty-fifth anniversary January 25 to 28.

—Henry D. Brandes, former president of the Luther League of New York City, and an active Leaguer of this city, was married on January 21 to Miss Dorothea S. von Dahsen. The ceremony was performed at St. Paul's Church by Rev. F. H. Bosch.

St. Louis.

—The new $60,000 edifice of Mount Calvary Lutheran Church was dedicated on January 25. The building is of buff Bedford stone and English gothic architecture.

Baltimore.

—Augsburg Church, a mission at Walbrook, Rev. H. H. Hartman, reduced by $1,000 during the year the indebtedness on its property.

Pittsburgh.

—Rev. A. J. Turkle, D.D., celebrated the fifteenth anniversary of Trinity Church February 1.

Albany.

—Rev. C. W. Leitzell, D.D., pastor of the First English Lutheran Church, has been appointed chaplain of the New York State Assembly for the ensuing year.

New Haven.

—Rev. J. Luther Sieber has resigned the pastorate of the First Church to accept a call to the First Church, of Salem, Va. He has been at New Haven eleven years.

General.

—On November 29 last, Dr. Anna Kugler completed thirty years of missionary service in India. Dr. Kugler is in charge of the medical missionary work carried on by the General Synod at Guntur, India. The history of the work she has done in this capacity, if ever written, will be read with intense interest and will show to the Church how large a share of success in this field is due to the work of the consecrated medical missionary.

—By the death of Mr. Jonas Schwab, which occurred recently at Elizabethville, Pa., the Lutheran Church has lost another liberal and devoted layman. An instance of his liberality to the church was given last summer in the erection and furnishing of an addition costing $4,000 to the building of Salem Church, of which he was a member. Mr. Schwab was seventy years of age.

—Prof. D. A. Harman, a prominent Lutheran layman, of Hazleton, Pa., has been elected president of the Pennsylvania State Educational Association.

—Prof. Leland Lewis, of the Lutheran Normal College at Sioux Falls, S. D. has recently taken charge of the chemistry department at the University of Omaha.

—Der Lutheraner, the official organ of the Missouri Synod, celebrated the seventieth anniversary of that journal in the issue of January 6.

—Rev. William Ira Guss, formerly of Duquesne, Pa., has removed to Peoria, Ill., to take charge of the new Grace Church of that city.

—Professor Henry Robinson Shipherd, D.D., of Harvard University, has been elected Graeff Professor of English and head of the Department of English at Gettysburg College, commencing September, 1914, vice Dr. Hines, resigned. Professor Shipherd received his A.B. cum laude from Harvard in 1908.

—Prof. Hilprecht, University of Pennsylvania; Prof. Reinsch, University of Michigan; Prof. Sihler, New York University, and Prof. Huth, University of Chicago, are among the prominent Lutherans who are expected to aid in the movement for the observance of the 400th anniversary of the Reformation in 1917.

—Rev. J. D. Mauney has accepted a call to the pastorate of St. Andrew's, the college church, Lenoir College, Hickory, N. C.

—Rev. Carl Proehl has resigned as pastor at Mendota, Ill., to accept a position as financial secretary of the Iowa Synod. Rev. Proehl will have charge of raising the synod's $300,000 jubilee offering for 1917, the quadri-centenary of the Reformation.

—A new English Lutheran periodical has recently been inaugurated. It is The Northwestern Lutheran, the English organ of the Wisconsin Synod.

EST. 1877
R. Geissler, Inc.
Church Furnishings, in all materials.
ALTARS, PULPITS, LECTERNS, FONTS, FABRICS, EMBROIDERIES.
MEMORIAL TABLETS, STAINED GLASS WINDOWS.
56 WEST 8TH ST. NEW YORK.

O. LUETKE ART-WORKS
CHURCH WORK IN WOOD
METAL · MARBLE · GLASS · ETC.
EST. 1886 227 W. 29TH STREET, NEW YORK.

Religious and Secular
1000 Subjects
From the Art of the World
Send for Free Catalog
Cosmos Pictures Company
No. 119 West 25th Street, New York City

—Rev. W. D. Ahl, Oshkosh, Wis., has been elected to the new professorship in the Lutheran Seminary at St. Paul, Minn.

—By the will of the late Hon. W. H. Hogrefe, of Trinity Lutheran Church, of Stella, Neb., Rev. H. A. Wolfe, pastor, Trinity Church and Midland College each receives one thousand dollars, the interest of which may be used at the option of the trustees of the church and of the college.

—Henry W. Biklé, Esq., son of Dr. P. M. Biklé, of Gettysburg College, has been made a full professor in the law school of the University of Pennsylvania at Philadelphia, Pa.

—In connection with its Christmas service, the Sunday school of St. John's Church, Salisbury, N. C., observed the twenty-fifth anniversary of Prof. R. G. Kizer's service as superintendent, and presented him with an ebony gold headed case as a token of love and esteem.

—The Norwegian Lutheran Hospital, Fourth avenue and Forty-sixth street, Brooklyn, has accepted the offer of $25,000 toward the erection of an additional building to the institution to cost $50,000. The donor is James Douglas, Ph.D.

—Rev. H. B. Hemmeter has accepted the call to the Presidency of Concordia College, Conover, N. C.

—Luther Seminary has received a bequest of $1,000 from the late Ole Lione.

—Wittenberg College has received an additional gift of $8,000 from Mrs. M. W. Hamma, and $2,500 from Mrs. L. Openlander.

—Rev. George H. Schnur, editor of the Luther League Topics, has removed his office to 1034 Laurel avenue, St. Paul, Minn., which is his study in the new church building nearing completion by the Church of the Reformation, of which Rev. Schnur is pastor.

—Since the congregation began occupying the new church building, the Luther League of the Church of the Reformation, St. Paul, has entered the new year with great enthusiasm. At the annual meeting they elected George E. Haupt, a son of Rev. A. J. D. Haupt, president. This League is the largest in Minnesota. Its recent remittance to the State League on the per capita fund was $15.00. The League begun accumulating a fund for the purchase of a new pipe organ.

—Rev. L. Franklin Gruber, of Minneapolis, Minn., has an important article in a recent issue of the Biblical World on a phase of the history of the authorized version of the English Bible (1611). The article has attracted attention and favorable comment in Germany and Great Britain as well as in America. The Christian, of London, England, concludes a long article in comment, claiming Rev. Gruber's article has put this century, old question "beyond further dispute."

Washington's Bureau

Everything connected with Washington has a peculiar interest for American boys and girls. Collectors of old furniture will be interested in knowing that a bureau once used by Washington has been discovered. It was returned to its maker because the drawer stuck. This is the story of the bureau that Washington used: An old armchair in which a British officer sat the day the capitol of the United States was burned in 1812, and a bureau originally placed in the White House when it was occupied by George and Martha Washington, are in the possession of Mr. and Mrs. L. L. Lawrence, of Portland, Ind. The two pieces have been handed down from Henry Ingle, Mrs. Lawrence's grandfather.

Henry Ingle supplied much of the furniture that was placed in the White House and Washington's Mount Vernon home. After the bureau had been in the White House awhile one of the drawers stuck and it was returned to Mr. Ingle, who sent it to his own home.

The chair was on the porch of the Ingle home in Washington when the British burned the capitol. An officer of a regiment of troops which had stopped in the street, went upon the porch, took possession of the easy chair and then ordered the Ingle family to serve him his dinner.

Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS. —Under this heading we aim to give the fullest reports possible of all district and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

OFFICERS

WM. C. STOEVER.....President
727 Walnut street, Philadelphia, Pa.

LUTHER M. KUHNS, Secretary of Executive Committee
440 Paxton Block, Omaha, Neb.

HARRY HODGES.....Assistant General Secretary
P. O. Box 2653, Philadelphia, Pa.

CHAS. T. A. ANDERSON.....Treasurer
35 So. Dearborn street, Chicago, Ill.

PAUL B. MATTICE.....Statistical Secretary
Middleburg, N. Y.

REV. J. F. FEDDERS.....Literature Secretary
Racine, Wis.

REV. GEORGE H. SCHNUR.....Topic Secretary
1034 Laurel avenue, St. Paul, Minn.

Executive Committee

Composed of the President, General Secretary, Treasurer and the following members:

E. F. EILERT, Chairman, 608 W. 146th St., New York.
JAMES M. REYNOLDS.....Valatie, N. Y.
I. S. RUNYON.....New York, N. Y.
REV. E. A. TRABERT.....Pittsburgh, Pa.
G. A. BALDWIN.....Rochester, Pa.
E. AUG. MILLER.....Philadelphia, Pa.
LOUIS C. RECKNAGEL.....New Britain, Conn.
LEWES LARSON.....Sioux Falls, S. Dak.
REV. G. F. GEHR.....Wilkinsburg, Pa.
J. ALEX NELSON.....Chicago, Ill.

All communications regarding membership, constitutions, etc., should be addressed to the General Secretary.

Finance Committee

E. AUG. MILLER.....Philadelphia, Pa.
P. WALTER BANKER, Secretary.....Wilkes-Barre, Pa.
FRANK LAUGHNER.....Whitestown, Ind.
HENRY D. BRANDES.....New York City, N. Y.
JAMES M. REYNOLDS.....Valatie, N. Y.

Publication Committee

WILLIAM C. STOEVER.....Philadelphia, Pa.
E. F. EILERT.....New York City, N. Y.
F. H. WEFER.....New York City, N. Y.
H. G. DEININGER.....Philadelphia, Pa.

Literature Committee

I. S. RUNYON.....New York, N. Y.
LOUIS VAN GILLUWE.....Ocean Grove, N. J.
REV. J. F. FEDDERS.....Racine, Wis.
REV. W. L. HUNTON.....Philadelphia, Pa.
MRS. IVA L. BALTZLY, Ph.D.....Omaha, Neb.

Luther League Topics Committee

REV. G. H. SCHNUR.....St. Paul, Minn.
REV. P. W. KOLLER.....Mansfield, Ohio.
REV. F. P. BOSSART.....Lima, Ohio.
REV. LUTHER MALMBERG.....St. Peter, Minn.
REV. O. GLESNE.....Aberdeen, So. Dak.

Junior Topics Committee

REV. C. ELVIN HAUPT, D.D.....Lancaster, Pa.
REV. J. M. GUSS.....Middleburg, Pa.
ANNA M. LANDIS.....Jeanette, Pa.
EMMA E. MAST.....Zanesville, Ohio.
REV. A. T. MICHLER.....Lebanon, Pa.

Transportation Committee

H. L. HUNGERFORD.....Wilkes-Barre, Pa.
J. F. DINKEY.....Rochester, N. Y.
T. CLEM BECK.....Elizabeth, N J

STATE LEAGUES

LUTHER LEAGUE OF NEW YORK STATE—
President, EUGENE A. HIEBER.....Utica
Rec. Sec., MISS ALICE H. WESP.....Buffalo

LUTHER LEAGUE OF PENNSYLVANIA—
Pres., P. WALTER BANKER.....Wilkes-Barre, Pa.
Rec. Sec., MISS JENNIE M. TRUXAL....Greensburg

LUTHER LEAGUE OF NEW JERSEY—
President, CARL F. THORNBECKE....Riverside, N. J.
Cor. Sec., MISS E. BUSCH, 54 Mercer St., Jersey City

LUTHER LEAGUE OF ILLINOIS—
Pres. J. ALEX NELSON.....Chicago
Rec. Sec., MISS HULDA MILLER.....Chicago

LUTHER LEAGUE OF OHIO—
President, CHAS. W. BLUTHART.....Zanesville
Cor. Sec., MRS. F. G. ZWERNER.....Akron

LUTHER LEAGUE OF WISCONSIN—
President, REV. LLOYD W. STECKEL.....Plattville
Secretary, MISS EWALD MOERKE.....Madison

LUTHER LEAGUE OF INDIANA—
President, J. F. FRANK LAUGHNER.....Whitestown
Rec. Sec., MISS ELIZABETH DUHME.....Batesville

LUTHER LEAGUE OF IOWA—
President, REV. PAUL H. HEISEY.....North Liberty
Secretary, PAUL B. ANDERSON.....Iowa City

LUTHER LEAGUE OF SOUTH DAKOTA—
President, JAMES O. BERDAHL.....Lake Preston
Cor. Sec., LILY BENGTSSON.....Hecla

LUTHER LEAGUE OF MINNESOTA—
President, REV. C. J. ROCKEY.....St. Paul
Cor. Sec., MISS CHARLOTTE WIGGIN.....St. Paul

LUTHER LEAGUE OF CONNECTICUT—
President, LOUIS RECKNAGEL.....New Britain
Cor. Sec., MISS BERTHA LEVITZKY.....Hartford

LUTHER LEAGUE OF OREGON-WASHINGTON—
President, W. S. T. DERR.....Vancouver, Wash.
Cor. Sec., MRS. CLARA BELL.....Seattle, Wash.

LUTHER LEAGUE OF NEBRASKA—
President, REV. F. C. SCHULDT.....Fremont
Cor. Sec., MISS BERTHA ELSASSER.....Omaha

LUTHER LEAGUE OF KANSAS—
President, CARL F. KEMNER.....Salina
Secretary, H. V. GROTHE.....Wichita

LUTHER LEAGUE OF CANADA—
President, G. BOYER.....Hamilton, Ont.
Cor. Sec., MISS LAURA VOLLMER.....Galt

District Leagues in States Not Organized

DISTRICT OF COLUMBIA LUTHER LEAGUE—
President, H. R. FELLINGER.....Washington, D. C.
Cor. Sec., HARVEY A. BENNER...Washington, D. C.

LUTHER LEAGUE OF CEN. CALIFORNIA—
President, M. C. C. KRUEGER.....Oakland
Cor. Sec., REV. J. E. HOICK.....San Jose

LUTHER LEAGUE OF BALTIMORE—
President, CARL M. DISSLER.....Baltimore
Cor. Sec., MISS LOUISE QUENSEN.....Baltimore

NEW YORK.

New York City District.

—On Monday evening, January 19, 1914, a Junior Luther League was organized in Emmanuel Lutheran Church, 137th street and Brown place, the Bronx. There were eleven members present. The following officers were elected: President, Anna Newton; vice-president, Louis C. Hall; secretary, Frederick Ramm; treasurer, Henry R. Thiesing.

Syracuse District.

—The annual meeting of the Luther League of Syracuse and vicinity was held at St. Paul's Church, Syracuse, Rev. Ellerman, pastor. The local Leagues reported progress during the past year. Some of these reports mentioned devotional services recently adopted. The officers elected for the year are: President, Arthur

Kunman; vice-president, William Burgmeier; recording secretary, Mrs. Oscar Rothe; corresponding secretary, Miss Louise Moschel; treasurer, George Leiterman.

—The Young People's Society of St. Paul's Lutheran Church, Syracuse, Rev. F. Ellerman, pastor, held its annual business meeting January 5. The following officers were elected: President, Frank Yenney; vice-president, Miss Louise Moschell; secretary, Emil Mittelstedt; corresponding secretary, Miss Marie Wittwer; treasurer, Miss Sophie Schunb; secretary and treasurer of Social Fund, Mrs. Oscar Wunderlich. During the evening Prof. H. C. Thomson, of Susquehanna University, Selinsgrove, Pa., gave a short interesting talk.

Albany and Susquehanna District.

—The Luther Leagues of Albany and vicinty will hold their fifth annual banquet at the Stanwix Hotel on the evening of February 23.

PENNSYLVANIA.

Philadelphia District.

—The Luther League of St. Mark's Church, which distributed a large number of baskets to the poor at Christmas time, is now gathering a vacation outing fund for the benefit of those who otherwise might not get a vacation.

MARYLAND.

—The Luther League of our church at Reistertown, Rev. Silas H. Culler, pastor, packed a box of clothing valued at $70 for a Western missionary.

OHIO.

Northwestern District.

—A Luther League, with an enrolment of sixty-seven members, has been organized in St. Lucas Church, Toledo, Rev. Hugo Hamfelt, pastor.

Lima District.

—The 1914 convention of the Lima District Luther League will be held in the First Church, Lima, Rev. Dr. W. L. Guard, pastor, some time in November.

Canton District.

—The annual convention of the Canton District Luther League was held at Canal Dover on January 1. The convention sermon was delivered by Rev. Paul W. Koller, of Mansfield.

—The Luther League at Convoy at its last meeting added eight new members to its rolls, making the present total 82.

—The Luther League of our church at Ohio City, Student Otto Bremer, supply pastor, is supporting a native worker in India.

ILLINOIS.

Chicago District.

—The past year has been one of marked success for St. Simon's (German) Luther League. The League has increased its membership, and its list of active and earnest workers. The League has subscribed $500 to the Jubilee Fund. and has begun making payments to this fund. During the year $50 was raised for missions. The newly elected officers for the year are: President, Robert Fink; vice-president, Miss Alma Fickenwirth; recording secretary, Miss Erna Knudten; corresponding secretary, Leo Ewert; treasurer, Walter Eggert, financial secretary, Miss Bertha Storm. Twenty members of this League subscribe to the Review.

Art Stained Glass

Our special work

Church Windows
Interior Decorations
Memorials

Correspondence invited.
Designs and Estimates submitted.

Our Catalogue and Reference Circular sent upon request.

Studios and Work Rooms: 79-84 BIBLE HOUSE

Benj. Sellers & Sons

NEW YORK CITY

SOUTH DAKOTA.

—The South Dakota State Luther League will hold its seventeenth annual convention at Vermilion, S. D., May 1, 2, 3, 1914. The convention opens Friday afternoon at 2.30 o'clock. Theme: "Christian Education."

All Luther Leagues and young people's organizations, of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, whether admitted to membership or not, are urged to send delegates or visitors. James O. Berdahl, president.

KANSAS.

—The Young People's Societies of Valley Falls held a box supper the first part of December and with the proceeds, nearly $45, presented the poor families of the city with Christmas gifts of useful articles.

—The Luther League, of Valley Falls, held a New Year's watch party and anniversary combined. The League was one year old. The evening was spent socially and a very enjoyable time was had.

—The Luther League of our church at Wichita, Rev. G. G. Clark, pastor, held a very successful New Year's Eve watch meeting and social. The last hour of the meeting was spent in a devotional service, closing with the Luther League Rally Hymn. A unique feature of the service was a New Year book containing a set of good resolutions concerning religious life and work in the League. These were read and signed by the members, and are to be re-read at th business meeting during the year.

IOWA.

—The Young People's Society of St. Paul's Church, Waverly, Iowa, recently placed its order for a fine new baptismal font of Carrara marble to be placed in the church. The font is being made in Italy.

Artist in Stained and Leaded Glass

Memorial Windows

From Original Designs

Ida J. Burgess

Sketches and Estimates Furnished

Studio: 77 Irving Place, New York, N. Y.

NORTH CAROLINA.

—On January 18 Circle 2 of the Luther League was organized in Holy Trinity Church, Hickory, and with twenty-three charter members. The elected officers are: President, Samuel Hawn; vice-president, Harold Deal; secretary, Mary Huffman; treasurer, Lourie Deal, and organist, Margaret Wannemacher. Holy Trinity has had a very prosperous year, having added 86 members. A heating plant was installed at $800, and the Sunday school installed a new piano costing $500. The Sunday school raised during the year about $100 for beneficence.

SOUTH CAROLINA

—The Luther League of St. Barnabas Church, Charleston, conducts the regular service every alternate Sunday evening in the absence of the pastor, Rev. Bernard Repass, to conduct a mission service at Summerville. The League numnumbers thirty-one active members and the following are the officers: President, W. H. Pieper; vice-president, Mrs. W. S. Lanneur; corresponding secretary, Miss Dora Rumpel.

COLORADO

—The Y. P. S. C. E., of St. Paul's Church, Denver, Rev. J. E. Hummon, pastor, was recently reorganized as a Luther League.

CANADA

—The annual meeting of the Martin Luther Society of St. John's Lutheran Church, Waterloo, Ontario, was held on Monday evening, January 12. Students Sorensen, Schreckenberg and Beckman, of Waterloo Theological Seminary, were received as honorary members. The treasurer's reports showed the finances of the society to be in a very healthy condition. The following staff of officers was elected for the coming year: President, E. K. Huehnergard; vice-president, B. Knauff; secretary, Miss Ida A. Strebel; assistant secretary, Miss Maudie Gleiser; treasurer, Herbert Schaus; assistant treasurer, Miss Lizzie Wahl; librarians, Fred. Schreckenberg and George Brandt; reporter, Ernie H. Beckman. A most successful year is anticipated under the leadership of these able officers. The devotional meetings, at which the students of Waterloo Seminary are giving a series of addresses on Reformation History, in addition to the topics, are constantly increasing in interest and attendance.

—

The First Norwegian Missionaries in Madagascar

There are, comparatively speaking, few Christian countries in the world that have done more for the spreading of the Christian religion than the small country of Norway. Few missions have been blessed with more lasting results than the Norwegian missions. It is so especially in Madagascar. There missions have been carried on and there the results have been most gratifying.

It was in 1865 that the Norwegian mission ship, "Elieser," for the first time sailed for Africa. On board were the two first missionaries sent out by the Norwegian Mission Society, John Engh and Nils Nilsen. They were bound for Madagascar. A terrible persecution had been raging on the island. It had by this time ended. The island was once more open to foreigners, and also to the teaching of the Christian religion.

Engh and Nilsen did not go to Madagascar at once. They stopped for a year in Zululand. They landed in Tamatave, Madagascar, in 1866. It was with trembling and praying hearts these two missionaries from the far North stepped on land. They were immediately surrounded by a crowd of half wild heathens, who were curious to see these new Europeans. Many of the men were anxious to find out if the foreigners were bound for the inland. If so, they were more than willing to serve as carriers. Not a word did the newcomers understand of this babble. All they could do was to mention the name of an English merchant to whom they had been recommended. The merchant was soon found. He gave them all needed assistance. He procured for them the necessary number of carriers, changed their money, etc. In the most primitive kind of vehicles they were car-

Explanation of

The Common Service

In the form of questions and answers comprehensively and clearly given,

With Appendices on Christian Hymnody and Liturgical Colors and a Glossary of Liturgical Terms.

This book is the direct result of Luther League Devotional Study and has been prepared by a committee of Liturgical Scholars appointed by a District Luther League. It should be widely read and studied by all young and old Lutherans.

No question concerning our Services remains unanswered.

In the preparation of this Explanation the Standard sources have been consulted. Whatever seemed well adapted to explain the meaning and the connection of the several parts of the Service of the Church was freely used.

The book is 6¼ by 8⅓ inches, printed in red and black, the portions from the Church book being in red, while the Explanation portion is in black, on fine Oxford laid paper with wide margins. It is to be had in two styles of bindings.

PRICES.

In limp cloth, silk finish with gilt side title and colored edges, postpaid.....$ .75
Per dozen, not prepaid..... 7.20
In full ooze sheepskin, silk lined, limp, boards, stamped in gold, gilt edges, put up in box for mailing, postpaid 1.50

GENERAL COUNCIL PUBLICATION HOUSE,

1522 Arch Street, Philadelphia, Pa.

ried through the unknown, strange country, bound for the capital. At first they were carried across a large and quite thickly inhabited plain. Then they were carried along a roaring coast. Then they were taken in canoes up the rivers where crocodiles swarmed, straight into the country. They were carried across deep rivers, through dark forests, over high mountains, till finally the capital, Antananarivo, could be seen in the distance. The journey lasted twelve days.

On arriving there they were at first kindly received by the English missionaries. The pleasant relations became somewhat strained when the Norwegians made known their decision to hold fast to the Lutheran faith. They remained at the capital for about a year. In the meantime Missionary Borgen came, and two ladies, Engh's and Nilsen's fiancees. They were soon married. The ceremony was performed by Rev. Schrender, who had come all the way from Zululand for this.

For a while the Norwegian missionaries were looking for a mission field somewhere near the capital. Finally they decided to go south to Betsileo. They had by this time learned the language fairly well. From conversation with the natives about Betsileo they had gathered considerable information. They learned that it was a healthful place and thickly populated; also, that the people were savage and that it was a dangerous thing to go there. Their hearts yearned to preach the Gospel to the people of Betsileo, and the only question was how to get there.

They soon discovered that it was no easy matter to get away. The Government and the people were very suspicious of everything foreign. Not the least so against the Norwegians, whose country was so far away and about which they knew so little. The English missionaries, fearing that the Lutheran faith might spread in the island when first introduced, were also standing aloof. To remain idle in the capital now, when they knew the language, was something they did not fancy. To leave the city without the permission of the authorities was also out of the question. For, by so doing, they simply made matters worse.

At last Engh and Borgen could stand it no longer. So they sent a letter to the Minister of Foreign Affairs, announcing that they had started for Betsileo. They asked him to make the Queen, Rasoherina, acquainted with the fact. They were in hopes that the letter would not be read before they had gone so far that it would be too late to have them called back. They were doomed to disappointment. The letter was soon in the hands of the Minister, and before the missionaries had gotten outside the city limits they were overtaken and brought back. The Minister referred to met them with smiles and took great pains to tell them that it was for their own good he had called them back. If they had been permitted to continue their journey, they would certainly have come to grief, for the people of Betsileo were exceedingly ferocious and would surely have killed them.

The missionaries returned deeply disappointed to their quarters. There they spent many an hour in prayer to Him they believed had sent them to preach the Gospel to the Gentiles. The days following were the darkest they had ever passed through. Since that time they have often been sorely tried in many different ways, but seldom, if ever, did they experience anything more exasperating than while waiting for an opportunity to go to Betsileo. The English missionaries began to take a more kindly interest in them. The one who gave them the greatest help was one of the leading officers of the Government. This man was a brother of the Minister who had called them back. He was a rival of his brother. This was probably the reason why he now helped the missionaries. He undoubtedly found pleasure in irritating the Minister, and may also have hoped to receive help from the Norwegians in case they should become firmly established in the country. He came to the missionaries and advised them to start for Betsileo once more, without informing any one about their plans, and that by all means they should leave the city at night.

They followed his advice and traveled as fast as possible. We can easily imagine how often they looked back, how startled they were at the least sound, and how their hopes rose higher as they got further and further away from the capital. We can also easily imagine the anxiety of the women and Rev. Nilsen, who were left behind. On the fourth day they came to a high ridge, from which there opened up a wonderfully beautiful view. Below them was a wide, fertile plain, bounded on yonder side by high, picturesque mountains, but of the greatest interest to the missionaries were the hundreds of cottages and

huts strewn thickly over the plain. To their great delight they were told by the carriers that this was the much longed for Betsileo. The first question now was to find a good place to begin the work. A rich chief was soon willing to rent them a hut. Here they began the mission that in years to come was destined to bear such wonderful fruit.

Union Makes Power

A Junior League is composed of little workers of tender years, yet by their helping hearts and hands, much good can be accomplished. Some are adding books to the Sunday school library, others have provided for a native worker's salary in India, others have given their savings to send a Bible to some heathen land, others have brought new scholars to the school or League. All these and many other good deeds are possible to any League of Juniors, and are now being done.

The flag of our country, with its warm *red,* suggests the love and the precious blood of Christ. So does that of Canada. The *white stars* suggest the hope of the souls saved, one by one, and gathered into the great Union of the Church. The *white stripes* remind us that those who are saved by the blood of Jesus are whiter than snow in His righteousness. The *blue* is the symbol of the constancy of God, who, like the heaven of the stars, is round about His people "from henceforth even forever." The crosses on the flag of Canada tell of two Christian nations united in one faith.

A Parable Told for Boys and Girls. Seed, if true, has life, and needs to be planted, to bud, to burst open, take root and grow out into the world. Jesus told His people that His teachings are like good living seed, dropping from the planter; and that our hearts are like four kinds of places into which the good seed falls: 1, the wayside; 2, the thin coating of soil that hid a hard rock from sight; 3, earth that was filled with a mass of old roots of briars, weeds and poisonous vines; and 4, good, rich ground, ready to have the seed take root and give forth good fruit. Some people in this world are like a beaten path. Their minds are so trampled with bad habits and thoughts that God's word can make no impression. This is an awful condition. Some, like thin soil, have a very thin religion, but not a deep and permament one. Others try to be worldly and religious at the same time. But the worldly spirit crowds out the heavenly, as the roots of thorns grow faster than the good seed. It is only where the heart is renewed by penitent removal of bad habits, a stony heart and thorny, covetous lusts and desires, that good truth can grow into good purposes, good words and good deeds.

The colors of the new Chinese flag are red, yellow, white, black and blue.

Things That Never Die

The pure, the bright, the beautiful,
That stirred our hearts in youth,
The impulses to wordless prayer,
The dreams of love and truth;
The longings after something lost,
The spirit's yearning cry,
The strivings after better hopes—
These things can never die.

The timid hand stretched forth to aid
A brother in his need,
A kindly word in grief's dark hour
That proves a friend indeed;
The plea for mercy softly breathed,
When justice threatens nigh
The sorrow of a contrite heart—
These things shall never die.

The memory of a clasping hand,
The pressure of a kiss,
And all the trifles, sweet and frail,
That make up love's first bliss;
If with a firm, unchanging faith,
And holy trust and high,
Those hands have clasped, those lips have met—
These things shall never die.

The cruel and the bitter word,
That wounded as it fell,
The chilling want of sympathy
We feel, but never tell;
The hard repulse that chills the heart,
Whose hopes were bounding high,
In an unfading record kept—
These things shall never die.

Let nothing pass, for every hand
Must find some work to do;
Lose not a chance to waken love—
Be firm and just and true.
So shall a light that cannot fade
Beam on thee from on high,
And angel voices say to thee—
These things shall never die.

—Charles Dickens.

The Juniors and Their Work

IN THIS DEPARTMENT, ADDRESS REV. C. ELVIN HAUPT, D.D., LANCASTER, PA.

The Forward Glance. As the year grows older, the lessons for each Lord's Day gradually blend from the thoughts of the Child Jesus into the later words and works of His most merciful beautiful life. The story of the good seed of His word sown upon the varied ground of human hearts, precedes the narrative of the Master's help of the lowly blind man by the wayside of Jericho.

Interspersed we find a lesson from our Lord's teachings, for "Ash Wednesday" telling of self denial and the heavenly treasure.

The marvellous trial of Jesus by Satan follows next in order, telling of His wonderful victory over every form of evil, and after it comes the story of the lowly trustful hope of the poor woman of Canaan, who knew that her daughter could be made whole with only a few "crumbs" of the vast power of Jesus, the Son of David.

After this we are brought to the third Lenten Sunday, which shows how the Master could drive out the evil ones that overcame the people and made such great sorrow.

The season of Lent is preceded by three Lord's days, known as the "70," "60" and "50" Sundays (Septuagesima, Sexagesima and Quinquagesima). These days are 63, 56 and 49 days before Easter. It is said that as early as A. D. Telesphorus, an authority in the Church, ordained that Lent should begin on the "70" Sunday, or Septuagesima. This was, later, changed so that Lent was to be kept for forty days just before Easter, and the Sundays "in Lent" were not to be counted as part of the time of fasting, but as "days of rest" in "the fast."

About the time of Tertullian, A. D. 220, the fast and the Lord's days of Lent were separated from the six days of "Holy Week," that began with Palm Sunday, thus adding seven more to the 63 and giving us truly the name "70" for tenth Lord's Day before Easter. But though this plan did not continue, the name "70" (Septuagesima) was retained.

Lent's name comes from "lengthen," because in our part of the world the spring days are longer and longer. In different lands from one to forty days were kept. It was noted that Moses. Elijah and our Lord had each "fasted" forty days, and hence the Christians at length decided to do this in remembrance of Jesus. They also "fasted" twice every week (Monday and Thursday), and very early kept Wednesdays and Fridays as "half-fasts" by abstaining from meat. A very early practice also was to keep a forty-hour strict fast from 3 p. m. on Good Friday to Easter morning at 7 a. m. Gregory the Great, who died in 604, is said to have introduced the custom of sprinkling ashes upon the head and garments before coming to worship on the first day of Lent. This gave it the name of Ash Wednesday. Sometimes forty days (for Lent) are counted (including the Sundays) between the first Sunday in Lent and Good Friday.

These days and dates are given simply to show how the old Church rules and customs became fixed in the days of the past.

The custom of "fasting" as a meritorious way of gaining forgiveness of sins is done away, and instead the spirit of self-denial for the good of others has come to take its place. This is the true way, and it is a blessed thing through all the year, as well as in Lent.

Hints and Suggestions. One of the good things which all the Juniors can do is to set an example for right habits before others around them. Among these is daily prayer when alone with God, memorizing a verse from the Bible each day, being present in the house of the Lord in time for services regularly, and trying to do our parts in the work of the Junior League.

There are a number of days in February and March that are notable—President Lincoln, born February 12, 1809; Luther's last sermon at Eisleben, February 14, 1546 [and his death at his birthplace (Eisleben), February 18, 1546]; Philip Melanchthon's birth, February 16, 1497; funeral of Luther, February 22; birth of George Washington (1732), February 22; Luther checks the Wittenberg fanatics, March 6, 1522. Ash Wednesday opens the season of Lent this year on February 25.

CHOR ZUM REFORMATIONSFESTE, (Kantate,) Bartmuss
A magnificent chorus for mixed voices, voice parts separate.

LUTHER'S BATTLE HYMN, Wambsgauss
"EIN FESTE BURG IST UNSER GOTT"
A chorus for mixed voices that should be in the library of every choir and chorus.
Send for our catalogues, free.

LUCKHARDT & BELDER
10 EAST 17th STREET, NEW YORK CITY